An Authentic Selection
from Imâm Al-Qurtubî's

AT-TADHKIRAH

FÎ AHWÂLIL-MAWTÂ WAL-ÂKHIRAH

(IN REMEMBRANCE OF THE AFFAIRS OF THE DEAD AND DOOMSDAY)

المختصر الصحيح من

التذكرة

في أحوال الموتى والآخرة

للإمام القرطبي

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بسم الله الرحمن الرحيم

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Preamble

In the name of Allah, the Most Gracious, the Most Compassionate

Muhammad Ibn Ahmad Ibn Bakr Ibn Farah Al-Ansari Al-Khazraji Al-Andalusi, known as *imam Qurtobi*, may Allah forgive him and his parents and all Muslims, says in the original book:

Praise be to Allah, the most High Who created the universe and ordained His creatures to perish, die, be resurrected to their final judgment and finally judged as He says: "**Each soul will find the recompense of what it has earned**." He also says in His Glorious Book: "**Verily he who comes to his Lord as a sinner at judgment, for him is hell: therein shall he neither die nor live. But such as come to Him as believers who have worked righteous deeds, for them are ranks exalted, gardens of eternity, beneath which flow rivers. They dwell therein for aye: such is the reward of those who purify themselves from evil**."

So, I intended to write a concise book that would benefit people after my death and remind me in this worldly life of the pains of death, the affairs of the dying people and the details of resurrection, heaven, hell, seditions, etc.. I copied the Prophetic *Hadiths*- which are verified and documented- from the books of the great scholars and authorities of this nation according to my own vision. I titled the book: In Remembrance of the Affairs of the Dead and Doomsday. I divided it into many chapters, each of which is followed by a related section which elucidates some of the problematic issues discussed in the chapter and mentioned in the *Hadiths* of the Prophet, may the peace and blessings of Allah be upon him. This is due to the fact that this book as

a whole aims at reaching an understanding of the Prophet's *Hadiths* which is the best work a Muslim can ever achieve.

May Allah grant us His mercy and accept this effort which I exerted for Him only. He is the only God worthy of worship, praise be to Him.

Translators' Introduction

All praise is due to Allah Who has power over everything. May His blessing be upon the holy Prophet Muhammad, his family, his faithful companions who strove to see that the religion of Islam triumphed. Given the materialistic character of life that people lead in this age, one might wonder: What pulls us in the direction of evil? What causes us to commit sins? Usually, it is the charm and glamour of this world that makes us forget Allah and his commandments. We forget that we are servants of One God and that He is fully aware of our actions and deeds, and that we will be held accountable one day before Him. We become heedless to the call of our Creator, and go astray.

Remembrance of Allah is the solution because it reinforces our conscious alignment with the reality that Allah is our Creator and that our position in the natural order is that of the created, and that we are dependent upon Allah's Mercy for our very existence. Ibn Taimiyaa once wrote, "Remembrance of Allah is to the heart what water is to fish. What happens to a fish when it is taken out of water?"

Remembrance of Allah drives away *Satan*, suppressing him and breaking him; it is pleasing to our God, dispels worry and melancholy from the heart, adorns it with delight and joy, fills the heart and face with light, and cloaks the one who remembers Allah with dignity, gentleness and freshness. It instills love for Allah, fear of Him, and relating all matters to Him. It also enhances Allah's remembrance of His servant, for as Allah says: "**Remember Me and I will remember you.**" We may wonder, how much should we remember Allah? The Qur'an responds in Surah Al-Jummah: "**Remember Allah SWT much per-**

haps you may achieve success." Further, in Surah al-Dahr, Allah says: **"Remember the Name of your Lord at morning and in the evening and part of the night."**

There are many other verses besides these in which it has been enjoined to keep remembering Allah always and in every condition because it is the very remembrance of Allah which keeps the affairs of man in proper shape and sustains him on the right path. Whenever he becomes heedless of His remembrance, corporeal urges and instigation of evil forces overpower him. Its inevitable conesquence is that straying from the right path he will go beyond limits in the affairs of his life.

How to perform *Zikr*?

Today, Muslims have employed many different methods to perform *Zikr*. But we must be careful because some of them are simply innovation. Our Prophet, peace and blessings be upon him, taught us how to perform *Zikr* and we must rely on those teaching only to achieve this.

The Qur'an is the best means for bringing the servant nearer to his Lord. From regular recitation of Allah's message with understanding, you will receive a radiant light to illumine the deeper reaches of your soul. Sincere study will generate profound emotions, warmth to melt your heart and bring tears running down your cheeks. To read the Qur'an is nothing less than to live the Qur'an willingly, sincerely, devotedly, and totally. The outcome of your entire life depends on how you heed the call given by Allah. Every single verse of Qur'an will invite you to choose and commit to Allah.

It is imperative on us to establish such study of Al-Qur'an at individual and collective levels. We must study the Message of Allah at our homes and establish Qur'anic study circles in our Islamic centers.

The whole process of prayer from *ablution* to prayer itself reminds us about our Creator. We start it by proclaiming that Allah is Great. The various recitals through out the *prayer* remind us of our commitments to our Lord. We seek His guidance and ask Him again and again to enable us to avoid His wrath and follow His Chosen Path.

We read out from the Qur'an and express witness to the truth of the Prophet and also refresh our belief in the Day of Judgment and stimulate in our memory the fact that we have to appear before Allah SWT and give an account of our entire life. "**O ye who believe! Seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.**"

Supplications extracted from the Qur'an and Sunna are an effective tool of remembrance. We have been given specific supplications for specific occasions. Supplications for events from start to the end of the day have been given to us. What to say when we get up? Enter or exit bathroom? Start or finish eating? What to supplicate before starting a journey or transaction? How to ask Allah for help in the times of need? What words to use to thank Allah? supplication for smaller actions such as sneezing have been specified as well.

We should memorize these authentic supplications and recite them appropriately. This practice will develop a special relationship between our Creator and us.

Throughout the Qur'an, we are encouraged to observer our surroundings which are full of the signs of Allah. Every single one of them can facilitate our goal to remember Allah much. It is incumbent on us that we reflect on the events in our daily live to strengthen our bond with our Lord.

In short, *Zikr* is a continuous process. In fact, Allah tells us in Surah al-Imran, verse 191, *"Those who*

remember God when they are standing and when they are sitting and when they are lying."

So with the help of above mentioned methods, we should be able to develop the habits of remembering Allah constantly following the ways prescribed by Allah and demonstrated by the Prophet, peace and blessings be upon him. The constant remembrance will nourish and reform our hearts and minds. This practice will increase our faith to discover and grasp the message of our God, resulting in engraving faith on our hearts. But we must understand that *Zikr* is a vehicle. Not the destination! Finally, We implore Allah to make us live and die in total submission to Him, to forgive our sins and to make Paradise our abiding place in the hereafter. May His peace and blessings be upon His messenger, who came to us with the true religion.

Reda Bedeir

Translators' Note

All Arabic names are transliterated and italicized to make them easier for readers to identify. Titles of books are underlined: both the original transliterated name and the translated one. Numbers of Hadiths and sections are written in bold letters to make divisions obvious to distinguish. Qur'anic verses are also written in bold letters for extra emphasis. A glossary of all Arabic words is provided by the end of the book which explains the meaning of the word and its juristic or religious implications.

Reda Bedeir

Chater 1

باب النهي عن تمني الموت والدعاء به لضر نزل في المال والجسد

The interdiction of wishing, or praying for, death owing to a physical or financial calamity

١- (روى) مسلم عن أنس قال: قال رسول الله ﷺ: ((لا يتمنين أحدكم الموت لضر نزل به، فإن كان لابد متمنياً فليقل: اللهم أحيني ما كانت الحياة خيراً لي وتوفني إذا كانت الوفاة خيراً لي)) أخرجه البخاري (أيضا) [حديث صحيح]

1- On the authority of *Anas*, may Allah be pleased with him, *Moslem* reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said: "Do not wish death if you are exposed to a calamity. If necessary, say: "O Allah! Extend my life span if it is better for me, and let me die if death is better for me" (Verified by *Bukhari*) (*Hadith Sahih*)

٢- وعنه قال: قال رسول الله ﷺ: ((لا يتمنين أحدكم الموت، ولا يدعُ به من قبل أن يأتيه، إنه إذا مات أحدكم انقطع عمله، وإنه لا يزيد المؤمن عمره إلا خيراً)). [حديث صحيح]

2- On the authority of *Anas*, may Allah be pleased with him, *Moslem* also narrated that the Prophet, peace and blessings be upon him, said: "Do not wish death, and do not pray to die prematurely, for when you die you can no longer carry out charitable actions. Growing old increases the number of a faithful believer's good deeds" (*Hadith Sahih*).

٣- (وقال) البخاري: ((لا يتمنين أحدكم الموت: إما محسنا فلعله أن يزداد خيرا، وإما مسيئاً فلعله أن يستعتب)) [حديث صحيح]

3- *Bukhari* added: "Do not wish to die, because you are

either a benevolent believer who would carry out more charitable deeds or a misanthrope who would seek the satisfaction of repentance" (*Hadith Sahih*).

٤ - (البـزار) عن جابر بن عبد الله قال: قال رسول الله ﷺ: ((لا تمـنوا الموت فإن هول المطلع شديد، وإن من السعادة أن يطول عمر العبد حتى يرزقه الله الإنابة)). [حديث حسن]

4- On the authority of *Jaber Ibn Abdullah, Al-Bazzar* reported that the Prophet, may the peace and blessings of Allah be upon him, said: "Do not yearn to die because death is horrifying. It is a blessing for a servant to live long enough until Allah grants him repentance" (*Hadith Hasan*).

5- Scholars assert that death is not a total nonexistence, but it involves the severance of the unity between body and soul. It also indicates a change in man's condition and his transference from this worldly life to the afterlife. Death is one of the gravest catastrophes. Allah, glory to Him, calls it a 'catastrophe' as He says: **"And the catastrophe of death befalls you (then)."** Thus, death is the utmost calamity and the most momentous disaster. However, scholars maintain that it is graver for a man to be heedless of death, to decline repentance and to cease contemplating in death and working for it.

6- In his reputable (*Nawader Al-Usul*) Anecdotes of Aborigines *At-Termizi Al-Hakim Abu-Abdullah* states: "On the authority of *Abdul-Aziz Al-Majshun* from *Muhammad Ibn Al-Munkader, Qutaiba Ibn Sa'eed* and *Al-Khatib Ibn Salem* reported that when one of Adam's sons, peace be upon him, died he said to Eve: "'O Eve! Your son is dead!' She asked: "What do you mean?" He replied: "He neither eats nor drinks, nor stands nor sits." She abruptly cried. So he said "You and your daughters would be ordained to cry, but my sons and I are clear of that" (A verified chain of transmitters)

7- The Prophet's above-mentioned phrase: 'to seek the satisfaction of repentance' means that a man would be satisfied and received into the favor of Allah when he repents and gives up sins. *Al-Jawhari* comments that this phrase refers to the fact that the man who seeks satisfaction will get it when he gives up sins. Allah, glory to Him, says in the Qur'an about the blasphemous: "**If they beg to be received into favor, into favor will they not be received.**"

8- *Abu Ad-Darda'a*, may Allah be pleased with him, said: "Death is better for every true believer. If you do not believe me, read the following verses: '**And that which is in the presence of Allah is the best (bliss) for the righteous,**' and, '**Let not the unbelievers think that Our respite to them is good for themselves: We grant them respite that they may grow in their inequity, but they will have a shameful punishment**' (Weak chain of transmitters, and reported by *Ibn Mas'ood*).

9- *Hayyan Ibn Al-Aswad* stated: "Death is in fact the bridge between the lover and his beloved."

Chapter 2

باب جواز تمني الموت والدعاء به خوف ذهاب الدين

The permissibility of wishing or praying for death for fear of being bereaved of one's religiosity

قال الله عز وجل مخبراً عن يوسف عليه (الصلاة و) السلام: ﴿تَوَفَّنِي مُسْلِماً وَأَلْحِقْنِي بِالصَّالِحِينَ﴾.

وعن مريم عليها السلام في قولها: ﴿يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنتُ نَسْياً مَّنسِياً﴾.

Allah, glory to Him, says that Prophet Yusuf, peace be upon him, stated: "**Take Thou my soul at death as one submitting to Thy will as a Muslim, and unite me with the righteous,**" and that Miriam, peace be upon her, said: "**Ah! Would that I had died before this! Would that I had been a thing forgotten and out of sight!**"

١٠- وعن مالك عن أبي الزناد، عن الأعرج، عن ابي هريرة أن رســول الله ﷺ قــال: ((لا تقوم الساعة حتى يمر الرجل بقبر الرجل فيقول: يا ليتني مكانه)) [حديث صحيح]

10- On the authority of *Abu-Huraira, Malik Ibn Abu Al-Zenad* reported that *Al-A'raj* said that Prophet *Muhammad*, may the peace and blessings of Allah be upon him, said: "Anticipate the Day of Judgment when men pass by other men's graves and wish to be in their place" (*Hadith Sahih*)

11- My comment is that the detailed elucidation of the above *Hadiths* shows that there is no discrepancy between this construal and the former one. As for *Yusuf*, peace be upon him, *Qatada* remarked that no person has ever wished death, whether he be a prophet or otherwise, except for him. This is due to the fact that when he felt that Allah offered him all kinds of bounties and bestowed on him family reunion, he longed to meet his Lord, glory to Him, as he says: "**O my Lord! Thou hast indeed bestowed on me some power and taught me something of the interpretation of dreams and events.**" Another interpretation also avers that *Yusuf*, peace be upon him, did not wish to die, but wished to die as a Muslim, i.e., he wished to remain a Muslim until the moment death overwhelms him. This is the exegetes' select interpretation of the verse. And Allah Almighty knows best. (An authentic account)

As for Miriam, peace be upon her, her wish to die can be interpreted in two ways:

The first is that she feared to be suspected and dishonored which might plunge her into turmoil or disbelief.

The second is that she feared that some people might be ruined by the condemnation of aspersion and the disgrace of infidelity because of her.

Allah, glory to Him, says about those who libeled *Lady A'isha*, may He be pleased with her: "**To him who took on himself the lead among them, will be a penalty grievous**" and also says: "**You thought it to be a light matter, while it was most serious in the sight of Allah**." Regarding Miriam, peace be upon her, some scholars considered her a truthful woman, based on the verse that reads: "**His mother was a woman of truth**," while others regarded her as a female prophet based on the verses that read: "**We sent to her Our angel,**" and "**Behold! The angels said: O Mary! Allah hath chosen thee.**" Therefore, directing a false accusation to her is graver and more severely prohibited. Thus explained, it was permissible for her to hope for death. And Allah Almighty knows best.

As regards the *Hadith*, it is an account of the severity of the circumstances that will be prevalent during that time. This is because of the corruption of the people, the vulnerability of religious faith and the fear of losing it, rather than the physical or financial calamities which might befall people and help lessen their sins.

12- Another *Hadith* further explicates this issue in which Prophet Muhammad, may the peace and blessings of Allah be upon him, supplicates: "**O Allah! I plead to Thee to guide me to make good turns, to help me shun sins and to make me love the destitute. And if Thou shalt ordain - it is sometimes reported as 'administer' - a sedition to afflict people, let me die unaffected by it**" (Reported by *Malik - Hadith Sahih*).

Chapter 3

باب ذكر الموت [وفضله] والاستعداد له

The preparation for, and remembrance of, death

١٣- النسائي عن أبي هريرة قال: قال رسول الله ﷺ: ((أكثروا ذكر هادم اللذات)) يعني الموت، أخرجه ابن ماجه، والترمذي أيضاً.
[حديث صحيح]

13- *Al-Nasae'e* reported that on the authority of *Abu-Huraira*, Prophet *Muhammad*, may the peace and blessings of Allah be upon him, said: "Always remember the terminator of pleasures," meaning 'death' (Verified by *Ibn Maja* and *At-Termizi*) *(Hadith Sahih)*.

١٤- ابن ماجه عن ابن عمر أنه قال: كنت جالساً مع رسول الله ﷺ فجاء رجل من الأنصار، فسلم على النبي ﷺ فقال: يا رسول الله، أي المؤمنين أفضل؟ قال: ((أحسنهم خلقاً)) قال: فأي المؤمنين أكيس؟ قال: ((أكثرهم للموت ذكراً وأحسنهم لما بعده استعداداً أولئك الأكياس)) أخرجه مالك أيضاً، وسيأتي في الفتن، إن شاء الله تعالى.
[حديث حسن]

14- *Ibn Maja* reported that *Ibn Omar* said: "One day I was sitting with the Prophet of Allah when one of the *Ansar* came and greeted him and asked: "O Prophet of Allah! Who are the best believers?" The Prophet replied: "The best believers are the most well-mannered." The man then asked: "So, who are the most prudent believers?" The Prophet said: "The most prudent believers are those who remember death most often, and get ready for their afterlife. Those are the sagest" (Verified by *Malik* too). This *Hadith* will be quoted in the chapter dealing with 'seditions', Allah willing)

15- *Abu-Nua'im Al-Hafez* verified the *Hadith* with its chain of transmitters as *Malik Ibn Anas* reported it from *Yahia Ibn Sa'eed* who quoted it from *Sa'eed Ibn Al-Musayyab*, who quoted it in turn from *Omar Ibn Al-Khattab*, may Allah be pleased with him. Omar reported that the Prophet, peace and blessings be upon him, said: "Always remember the terminator of all pleasures," so we asked: "What is the terminator of pleasures, Prophet of Allah?" He replied: "It is death" (*Hadith Sahih*).

16- On the authority of *Anas*, may Allah be pleased with him, Prophet *Muhammad* said: "Remember death recurrently because so doing wipes out sins and makes you disregard this worldly life" (*Hadith Sahih*).

17- Thus confirmed, you have to realize that remembe-ring death triggers a sense of disregarding this temporary life, which leads you to head for the permanent life in the hereafter. Moreover, man always fluctuates between hap-piness and sadness. So, if he is in distress, remembering death alleviates his pain because it is harder than any other misery. And if he is in a state of happiness and abundance, remembering death protects him from rolling in the pleasures of life and counting on it as he knows he will part with it.

18- *Al-Daqqaq* stated: "He who enormously remembers death attains three things: 'accelerated repentance, inner contentment, and effective worship' and he who forgets it gets three penalties: 'procrastinated repentance, neediness due to discontentment and sluggish worship."

So, brother, think of death and its horrors. Think of its agonies and pains. How truthful the promise of death is! How a fair adjudicator it is! It causes tears to drop and eyes to soar. It separates groups; ends pleasures and blows wishes. So, have you, descendant of Adam, thought of the day of your death? Have you considered how you will move

from the wide earth to the constricted grave, after being betrayed by your friends and deserted by your brothers? Have you thought of the day you will be deprived of your bed and coverlets to lie naked under the sand? O you who collect money and strive to develop your property, I swear by Allah you will own no more than a coffin. Your money will perish and your body will turn to dust. Where then will the money you have collected go? Can it save you from these horrors? No! You have left it to others who might not be grateful to you; you have come laden with your sins to Him who will not excuse you any more. He has done a good job who explained the following verse: "**But seek, with the wealth which Allah has bestowed on thee, the home of the Hereafter**" as follows: a true believer should seek paradise in every blessing he is granted in this worldly life. He is entitled to spend his life in whatever will benefit him in the Hereafter rather than in wronging others and tyrannizing them. It was said: "Do not ever forget that you will leave your whole fortune except for your due share, i.e., the coffin."

Chapter 4

باب ما يذكر الموت والآخرة ويزهد في الدنيا

What reminds people of death and the hereafter and helps them disregard life

١٩- مسلم عن أبي هريرة قال: زار النبي ﷺ قبر أمه فبكى وأبكى من حوله فقال: ((استأذنت ربي (في) أن يغفر لها فلم يؤذن لي، واستأذنته في أن أزور قبرها فأذن لي، فزوروا القبور فإنها تذكر الموت)) [حديث صحيح]

19- *Moslem* quoted *Abu-Huraira* who said: "The Prophet, may the peace and blessings of Allah be upon him, once visited the grave of his mother. He cried so

extensively that all his companions wept, and then he said: "I asked Allah to forgive her, but He did not permit me, and I asked Him for a permission to visit her grave, and He permitted me. So, visit graves as they remind you of death" (*Hadith Sahih*).

٢٠- وعـــن ابـــن ماجه، عن ابن مسعود أن رسول الله ﷺ قال: ((كنت نهيتكم عن زيارة القبور، فزوروها، فإنها تزهد في الدنيا وتذكر الآخرة)). [حديث صحيح]

20- *Ibn Maja* reported that on the authority of *Ibn Mas'ood* the Prophet, may the peace and blessings of Allah be upon him, said: "I have previously prohibited you of visiting graves, but now I ask you to do so as they help you disregard this worldly life and reminds you of the hereafter" (*Hadith Sahih*)

21- Some scholars, may Allah rest their souls, said: "The best thing for the hearts, particularly if they are hardened, is to visit cemeteries. Those who have hardened hearts can cure them by the following things:

First: Attending religious congregations to help them repent by listening to sermons that remind people of Allah, alarm them of hell, provoke them to seek heaven, tell them about the biographies of virtuous persons which softens hearts and cures them.

Second: Remembering death frequently as it eliminates pleasures, sets clans apart and renders children orphans as mentioned before. It is narrated that a woman complained to Lady *A'isha* that her heart is hardened. So, *A'isha* said to her: "If you remember death frequently, your heart will be softened." The woman did so and her heart became softer, and she came back to thank her, may Allah be pleased with her. Scholars said: "Remembering death deters one from committing sins, softens rigid hearts, all-

eviates one's indulgence in this worldly life and decreases the impact of catastrophes.

Third: Seeing dying people on their deathbeds. Doing so, together with witnessing their suffering and pondering about their fate after death, undermines delight, prevents sleep and relaxation, urges people to toil and increases diligence and hard work.

22- It is narrated that *Al-Hasan Al-Basri* went to visit an ill man. He found him on his death bed suffering from the agonies and pains of death. Then, he went back home in a different mood. When his family served food for him, he said: "O my dear family! Do eat your food and drink yourselves. I swear by Allah, I have seen an unforgettable scene of death for which I shall strive until the day I undergo it.

These three things are essential to make use of by those who have hardened hearts concomitant to sins so that they might cure their ills and confront the seductions of Satan. They are helpful for people whose sins are not too incalculable; otherwise they might resort to visiting cemeteries as it is more influential than the three points mentioned above. This accounts for the fact that Prophet Muhammad, may the peace and blessings of Allah be upon him, said: "Visit graves as this makes you disregard worldly life and reminds you of the hereafter." The first depends on listening by the ear, and the second on revealing the final predicament to alarm man by witnessing the scene of death and visiting the cemeteries of dead Muslims which are all more compelling than the first and the second. (An authentic account)

Chapter 5

بابـ منه، وما يقال عند دخول المقابر وجواز البكاء عندها

What should be said on entering cemeteries And the permissibility of crying there

٢٣- أبـو داود عـن بريدة بن خصيب قال: قال رسول الله ﷺ: ((نهيـتكم عـن زيارة القبور فزوروها، فإن في زيارتها تذكرة)) وذكر النسـائي عن بريدة أيضاً عن النبي ﷺ قال: ((من أراد أن يزور قبراً فليزره، ولا تقولوا ((هجراً)) بمعنى سوءاً. [حديث صحيح]

23- On the authority of *Abu Dawud*, it is reported that *Buraida Ibn Khaseeb* narrated that Prophet *Muhammad*, may the peace and blessings of Allah be upon him, said: "I have previously prohibited you of visiting graves, but now I ask you to do so, as they remind you of the hereafter" (*Hadith Sahih*). *Al-Nasae'e* also reported that *Buraida* narrated that the prophet said: "He whoever wants to visit a grave, is allowed to do so. And never refer to graves as 'deserted mortuaries', indicating a negative effect".

(*Hadith Sahih*)

٢٤- مسـلم عن عائشة – رضي الله عنها – قالت: قلت يا رسول الله: كيف أقول إذا دخلت المقابر؟ قال: ((قولي: السلام على أهل الديار مـن المؤمنين والمسلمين، ويرحم الله المستقدمين منا والمتأخرين، وإنا إن شـاء الله بكم لاحقون)) خرجه مسلم من حديث بريدة أيضاً، وزاد: ((أسأل الله لنا ولكم العافية)). [حديث صحيح]

24- *Moslem* reported that Lady *A'isha*, may Allah be pleased with her, said to Prophet *Muhammad*, may the peace and blessings of Allah be upon him, "Oh Prophet of Allah! What should I say when I go into a cemetery?" He

replied: “Say: peace be upon you, Muslims and believers. May Allah offer His mercy to all of you: those who died earlier and those who followed them. We will surely follow you as Allah ordered.” (Documented by *Moslem* based on the *Hadith* narrated by *Buraida* too, but he added: “I ask Allah Almighty to offer you and me safety from all sorts of evil” (*Hadith Sahih*)

٢٥- وفي الصحيحين أنه عليه السلام مر بامرأة تبكي عند قبر لها فقال لها: ((اتقي الله واصبري)) الحديث. [حديث صحيح]

25- It is reported by both *Bukhari* and *Moslem* that Prophet Muhammad, may the peace and blessings of Allah be upon him, passed by a woman who was crying out of grief over a grave of hers. He said to her: “Fear Allah and be patient” (*Hadith Sahih*)

26- These *Hadiths* comprise an important rule, namely the permissibility of visiting graves for both men and women. It also shows that it is permissible for people to salute the dead as they answer back, and that women are allowed to cry over the graves. Should doing so have been prohibited, the Prophet, peace and blessings be upon him, would have deprecated the crying woman the way he did evildoers. So, it is not true that women are not allowed to visit graves. But, they are not allowed to go out to graves to gossip or go without a full *hijab*. This has previously been explained in detail in the chapter dealing with the difference between young and old women’s behavior.

You are allowed to cry over the graves of your loved ones out of grief for having lost them or pity for what they suffer. You are also allowed to cry over them at the moment of death. But, crying is sometimes mingled with shouting, yelling, slapping oneself or shredding one’s clothes. All these actions are prohibited according to the consensus of Muslim scholars, as the Prophet, peace and blessings be upon him, warned us against this saying: “They are not Muslims who

shave their hair, shred their clothes or yell loudly upon the death of a dear person" (Reported by *Moslem*).

It is permissible only to cry by the grave and at death. It is done out of the pity and mercy of which no human being is void. The Prophet himself, may the peace and blessings of Allah be upon him, cried at the death of his son, Abraham. *Omar*, may Allah be pleased with him, once said: "Let the women cry over the death of *Abu Salman* as long as they would not yell loudly or put dirt on their heads." And Allah Almighty knows best (*Hadith Sahih*).

Chapter 6

باب المؤمن يموت بعرق الجبين

Believers sweat at death

٢٧ - ابن ماجه عن بريدة أن النبي ﷺ قال: ((المؤمن يموت بعرق الجبين)) خرجه الترمذي وقال فيه: حديث حسن [حديث صحيح].

27- Narrated *Ibn Maja* on the authority of *Buraida* that Prophet Muhammad, peace and blessings be upon him, said: "Believers' foreheads sweat at death." *At-Termizi* labeled this *Hadith* as *Hasan*. (*Hadith Sahih*)

28- *Abdullah* said: "Every believer has already committed some sins that still accompany him. So, he is punished for them at the moment of death, which consequently results in his sweating." Some scholars also explained it saying: "A believer sweats out of his great embarrassment of Allah as he disobeyed Him. His physical body has already died, but what remains is the power and movement of life. Since embarrassment is spotted in the eyes, at the moment of death embarrassment can then be seen. While disbelievers are blind to all these matters, tortured believers are more occupied with their torment. So, the sweat which appears on those dying persons

indicates that they enjoy the mercy of Allah because they are embarrassed of Him as faithful servants often do in the presence of good tidings. (*Hadith Sahih*)

I said: "The three signs might appear together or only one or two of them according to the deeds that were carried out by the dying persons. But, we might notice only the sweat that covers the forehead. And Allah Almighty knows best.

29- *Ibn Mas'ood* narrated that Prophet Muhammad, peace and blessings be upon him, said: "Believers' foreheads sweat at death because of some remaining sins for which they are punished then", meaning that they suffer so severely that they would get rid of their remaining sins. (*Hadith Sahih*)

Chapter 7

باب منه في خروج نفس المؤمن والكافر

How believers' and disbelievers' souls leave their bodies

٣٠- خرج أبو نعيم من حديث الأعمش، عن إبراهيم، عن علقمة، عن عبد الله قال: قال رسول الله ﷺ: ((إن نفس المؤمن تخرج رشحاً، وإن نفس الكافر تسل كما تسل نفس الحمار، وإن المؤمن ليعمل الخطيئة فيشدد عليه عند الموت ليكفر بها عنه، وإن الكافر ليعمل الحسنة فيسهل عليه عند الموت ليجزى بها)) [حديث صحيح]

30- On the authority of *Abu-Nu'aim*, quoting the *Hadith* narrated by *Al-A'mash*, *Abraham* reported that *Alqama* quoted *Abdullah* who said that Prophet Muhammad said: "The soul of the believer comes out of his body in the shape of sweat, whereas the soul of the disbeliever is grabbed like a donkey's. Believers are punished for their sins at

death to get rid of them at all, but disbelievers' deaths are rendered easy as a reward for the good deeds they carried out, so that they also get rid of them at all." (*Hadith Sahih*)

Chapter 8

باب ما جاء أن للموت سكرات وفي تسليم الأعضاء بعضها على بعض وفيما يصير الإنسان إليه

Proofs of the pains of death and the condition of dying people

٣١– وصف الله سبحانه وتعالى شدة الموت في أربع آيات:

الأولى: قوله الحق ﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾

الثانية: قوله تعالى: ﴿وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غمرات الْمَوْتِ﴾

الثالثة: قوله تعالى: ﴿فَلَوْلاَ إِذَا بَلَغَتِ الْحُلْقُومَ﴾

الرابعة (قوله): ﴿كَلاَّ إِذَا بَلَغَتِ التَّرَاقِيَ﴾

31- Allah, glory to Him, describes the severity of death in four verses. He says in the first: **"And the stupor of death comes in truth,"** and the second: **"If thou couldst but see how the wicked do fare in the agonies of death."** The third verse reads: **"Then why do ye not intervene when the soul of the dying man reaches the throat,"** and the fourth: **"Yea, when the soul reaches to the collar-bone (in its exit)."**

(روى) البخاري عن عائشة رضي الله عنها: أن رسول الله ﷺ كانت بين يديه ركوة أو علبة فيها ماء. فجعل يدخل يديه في الماء فيمسح

بهمـــا وجهه ويقول ((لا إله إلا الله، إن للموت سكرات)) ثم نصب يديه فجعل يقول: ((في الرفيق الأعلى)) حتى قبض ومالت يده [حديث صحيح].

Bukhari reported that Lady *A'isha*, may Allah be pleased with her, said that on his deathbed, the Prophet, peace and blessings be upon him, had beside him a pot of water. He kept inserting his hands in the pot to wet them and daub his face, saying: "There is no god but Allah. Death does have its pains." Then, he raised his hands and kept saying: "To the company of Allah!" until his hands fell down and he died. (*Hadith Sahih*)

32- In his famous book titled *Alre'ayah* (Paying Heed), *Al-Mohasabi* states that Allah, glory to Him, asked Abraham, peace and blessings be upon him: "Oh my Companion! How did you find death?" Then, Abraham replied: "It is just like violently pulling a blazing metallic bar from some wet woolen threads." Then, Allah said: "We have made it easy for you, Abraham."

33- Jesus, son of Miriam, may the peace and blessings of Allah be upon him, said: "Oh my Companions! Pray for Allah to smooth this pain," (meaning the pain of death).

34- Oh people! It is time for the sleepers to wake up and the heedless to listen and be attentive before they are attacked by the bitterness of death; before their breaths come to a standstill and their movements fade away as they are laid in their graves.

35- *Omar Ibn Abdul-Aziz* is said to have written a letter to some of his companions to advise them saying:

"I advise you to fear Allah Almighty, watch your actions, and carry out good and virtuous deeds. This worldly life will soon come to an end. And Allah will penalize you on the Day of Judgment over every tiny detail you have carried out. So, remember Allah, and keep death in mind as it is inevitable and listen to the honorable verses where

Allah says: "**Every soul shall have a taste of death,**" "**All that is on earth will perish,**" and "**But how (will it be) when the angels take their souls at death and smite their faces and their backs?**" Allah tells us, and He knows best, that they will be hit by blazing whips. Allah, glory to Him, also says in the Glorious Qur'an: "**Say: the angel of death put in charge of you will (duly) take your souls. Then shall ye be brought back to your Lord.**"

36- So, sons of Adam, when you go to bed imagine that you will be laid in the coffin and that you will leave your family and neighbors. Your friends and family will grieve over your death, and your children will be told that they will never see you again.

37- Our scholars, may Allah rest their souls, said: "If these agonies afflict prophets, messengers and pious people, why then aren't we preoccupied with them? Why then do not we get ready for them? Allah says: "Say: that is a tremendous tiding, from which ye do turn away." As for the agonies and pains suffered by the prophets and messengers, may the peace and blessings of Allah be upon all of them, they have two main advantages:

First: People would thus learn the ruggedness of the pain of death, which is unseen by nature. This is because some of them might have observed other dying persons who pass away with no trouble and die easily and smoothly. Therefore, they would think that death is painless and that the dying person does not suffer. So, highlighting how prophets and messengers put up with the severity of death's agonies, although they are Allah's favorites and that He facilitates these agonies for some of them, confirms the harshness of this experience to the people. This applies to all people except for the martyr who was killed by unbelievers, as will be explained later on.

38- Second: Some of these people might wonder: how could Allah, prophets and messengers whom He loves be exposed to such horrific turmoil, although He can make it easy for them as He did to Abraham? The answer is provided by Prophet Muhammad, may the peace and blessings of Allah be upon him, as he said: "The people who endure the harshest experiences in this worldly life are the prophets, followed by the most pious persons descending to the less and the least." (Reported by *Bukhari* and others) Allah makes them suffer like that to perfect their merits and heighten their statuses. This can never be considered a blemish on their part or a torture; it is rather a perfection of their elevated positions as they feel contented with their fates. Therefore, Allah, glory to Him, chooses to end their lives with such difficulties, despite His ability to alleviate their pains, to elevate their ranks and augment their rewards.

He made Abraham go through the experience of burning, and He afflicted Moses with fear and lonely travel, and Jesus with life in the deserts and Muhammad with poverty and strife against the disbelievers to heighten their positions even more. People should not assume that Allah afflicted them with more burdens than He did unbelievers and sinners, because the latter will be more relentlessly punished for their sins. (*Hadith Sahih*)

39- After all what we said, you must be sure that death is the most horrible incident and the most staggering occurrence that man can go through. It halts pleasures, brings rest to a stop and brings about misery and pain. It is really a horrendous event that destroys your organs, ends your life and leaves your limbs apart. Thus, the day of death is absolutely awful.

Chapter 9

باب الموت كفارة لكل مسلم

Death expiates Muslims' sins

٤٠- (فصـل): إنمـا كـان الموت كفارة، لكل ما يلقاه الميت في مرضه من الآلام والأوجاع، وقد قال ﷺ: ((ما من مسلم يصيبه أذى، مـن مـرض فما سواه إلا حط الله به سيئاته كما تحط الشجرة ورقها)) خرجه مسلم [حديث صحيح].

40- Death does really expiate sins because of the affliction of pains and agonies the dying person suffers from. Prophet Muhammad, may the peace and blessings of Allah be upon him, said: "Every jot of pain a Muslim suffers from, whether it be a malady or anything more serious, decreases the number of his sins just as trees get rid of their leaves" (Reported by *Moslem*) (*Hadith Sahih*).

٤١- ((وفـي الموطأ)) عن أبي هريرة (قال: قال) رسول الله ﷺ: ((من يرد الله به خيراً يصب منه)) [حديث صحيح].

41- On the authority of *Abu-Huraira*, as quoted from *Al-Mowata'a* (*Prophetic Hadiths Made easy*), the Prophet, peace and blessings be upon him, said: "Allah afflicts those He favors" (*Hadith Sahih*).

42- The meaning of this *Hadith* resembles that reported by *Abu Dawud* quoting *Abul-Hasan Ibn Al-Hesar*, quoting *Ubeida Ibn Khalid Al-Solami* who used to accompany the Prophet as he said: "Sudden death renders the unbeliever regretful." (*Hadith Sahih*).

Chapter 10

باب لا يموت أحد إلا وهو يحسن بالله الظن وفي الخوف من الله تعالى

Man should have a favorable opinion of Allah at his death (Fearing Allah, glory to Him)

٤٣- مسلم عن جابر قال: سمعت رسول الله ﷺ يقول قبل وفاته بثلاثة أيام: ((لا يموتن أحدكم إلا وهو يحسن الظن بالله)) أخرجه البخاري [حديث صحيح].

43- On the authority of *Jabir, Moslem* reported that the Prophet of Allah, peace and blessings be upon him, said: "None of you should die except having a favorable opinion of Allah" (Verified by *Bukhari*). (*Hadith Sahih*)

٤٤- ((ابن ماجه))، عن أنس أن النبي ﷺ دخل على شاب وهو في الموت فقال: ((كيف تجدك؟)) فقال: أرجو الله يا رسول الله وأخاف ذنوبي، فقال رسول الله ﷺ: ((لا يجتمعان في قلب عبد مؤمن في مثل هذا الموطن إلا أعطاه الله ما يرجو وأمنه مما يخاف)). ذكره ابن أبي الدنيا أيضاً، وخرجه الترمذي، وقال: هذا حديث حسن غريب.
[حديث صحيح]

44- On the authority of *Anas, Ibn Maja* reported that the Prophet visited a dying youth and asked him: "How do you feel?" The young man replied: "O, Prophet of Allah! I have hope in Allah's mercy and I fear my sins." So, the Prophet said: "No sooner do these two feelings mix in a believer's heart under such circumstances, than Allah grants him what he wishes and protects him of what he fears." This *Hadith* was also reported by *Ibn Abu Al-Donia* and verified by *At-Termizi* who said it is *Hasan ghareeb* (*Hadith Hasan*).

45- *Abdullah Ibn Mas'ood* said: "I swear by the Only God that when anyone has a favorable opinion of Allah, they are granted what they expect as all goodness rests with Him" (A good account).

46- *Al-Fudhail* said: "Fear is better than hope when man is still alive, whereas hope is better when he is in his deathbed" (An authentic account).

47- *Ibn Abu Al-Donia* said: "*Yahia Ibn Abdullah Al-Basri* told us that *Sewar Ibn Abdullah* reported that *Al-Mo'tamer* said: "when my father was on his deathbed, he said to me: 'O, *Mo'tamer*! Talk to him about the Allah's mercy so that I would have a favorable opinion about Him when I meet Him" (An authentic account).

48- He also quoted *Amr Ibn Muhammad Al-Naqed* who reported that *Khalaf Ibn Khalifa* said that *Hussein* said, quoting *Abraham*: "People loved to talk to the dying person about the good deeds he carried out during his life time so that he would have a favorable opinion about Allah, glory to Him" (An incontrovertible account). The Glorious Qur'an states: **"And who despairs of the mercy of his Lord, but such as go astray"** as will be clarified later in detail in the chapter dealing with the aspects of Allah's mercy on the Day of Judgment.

Chapter 11

باب تلقين الميت: لا إله إلا الله

Dictating *Shahadah* to the dying person

٤٩– مسلم عن أبي سعيد الخدري، قال: قال رسول الله ﷺ: ((لقنوا موتاكم ((لا إله إلا الله)) [حديث صحيح].

49- On the authority of *Abu Sa'eed Al-Khudri, Moslem* reported that Prophet Muhammad, peace and blessings be

upon him, said: "Dictate your dying relatives to testify that there is no god but Allah." (*Hadith Sahih*)

٥٠ - (فصـــل): قال علماؤنا: تلقين الموتى هذه الكلمة سنة مأثورة عمـــل بها المسلمون، وذلك ليكون آخر كلامهم لا إله إلا الله فيختم له بالسعادة، وليدخل في عموم قوله عليه السلام: ((من كان آخر كلامه لا إله إلا الله دخل الجنة)) أخرجه أبو داود من حديث معاذ بن جبل رضي الله عنه، وصححه أبو محمد عبد الحق، ولينبه المحتضر على ما يدفع به الشيطان، فإنه يتعرض للمحتضر ليفسد عليه عقيدته، على ما يأتي. [حديث صحيح]

50- Our scholars commented that dictating *Shahadah* to the dying person is a favorable tradition implemented by all Muslims so that his testimony becomes the last sentence he utters in this worldly life, thereby acquiring happiness. This would lead him to be included in the category designated by the Prophet's *Hadith*: "He whose last words were testifying that there no god but Allah will join paradise" (Reported by *Abu Dawud*, based on the *Hadith* narrated by *Mo'az Ibn Jabal*, may Allah be pleased with him). It was verified by *Abu Muhammad Abdul-Haqq*. Dictating the dying person *Shahadah* would draw his attention to the means that would help him fight Satan who always tries to bring down his faith as will be clarified herein. (*Hadith Sahih*)

51- Uttered once by the dying person, *Shahadah* should not be repeated so that he would not be bored. Scholars expressed their aversion of repeatedly dictating the dying person to utter *Shahadah* or insisting on uttering it loudly if he indicated that he did. *Ibn Al-Mubarak* said: "Dictate *Shahadah* to the dying person. When he utters it, leave him in peace." *Abu Muhammad Abdul-Haqq* said: "It is recommendable to do so for fear that insisting on repeating *Shahadah* might drive the dying person to boredom.

Satan might also make it heavy for him to pronounce, which would eventually lead him to a bad death. *Ibn Al-Mubarak* also commanded people to do same. *Al-Hasan Ibn Issa* reported that *Ibn Al-Mubarak* said: "Dictate me *Shahadah* and do not reiterate it unless I speak about something else." This means that man should not have anything in his heart except for Allah, glory to Him. It is the heart that matters, as it is only the heart that is equipped to save man from hell. But, the movement of the tongue which does not express the feelings entertained by the heart is futile and of no avail.

52- *Abdullah Ibn Shabrama* is reported to have stated: "I went with *Amer Al-Sha'abi* to visit an ill man. We found him on his deathbed, and a man stood close to him kept ordering him to testify that there is no god but Allah. *Al-Sha'abi* then said to him: "Don't stress him." Then, the dying man said: "Whether you dictate me or not, it never leaves me. '**He made them stick close to the command of self-restraint, and well were they entitled to it and worthy of it.**' So, *Al-Sha'abi* said: "Praise be to Allah as He saved our friend."

Chapter 12

باب من حضر الميت فلا يلغو وليتكلم بخير وكيف الدعاء للميت إذا مات وفي تغميضه

He who attends to a dying person should utter good words (How to pray for the dying person at death and how to close his eyelids)

٥٣- مسلم عن أم سلمة رضي الله عنها قالت: قال رسول الله ﷺ: ((إذا حضرتم المريض أو الميت فقولوا خيراً فإن الملائكة يؤمنون على ما تقولون)).

قالــت: فلما مات أبو سلمة أتيت النبي ﷺ فقلت يا رسول الله ((إن أبــا سلمة قد مات فقال: ((قولي: اللهم اغفر لي وله واعقبني منه عقبى حسنة)) قالت فقلت: فأعقبني الله من هو خير منه: رسول الله ﷺ.
[حديث صحيح]

53- *Moslem* reported that *Umm Salama*, may Allah be pleased with her, said that the Prophet, peace be upon him, said: "When you attend to a dying person, say kind words and supplicate benevolently for him as the angels say 'Amen' to what you pray." *Umm Salama* added: "So, when *Abu Salama* died, I went to the Prophet and told him. He then said to me: "Say: O Allah! Forgive his sins and compensate me with a better person." So, I said what the Prophet taught me, and I was compensated by a better one: the Prophet himself may the peace and blessings be upon him." (*Hadith Sahih*)

54- Our great scholars said: "The Prophet's sentence 'When you attend to a dying person, say kind words' is an instructive order to teach the people what to be said to an ill or a dying man. It also reveals how angels say 'Amen' when they hear people praying there." This is why scholars recommend that only pious and virtuous people should attend to a dying person to remind him of Allah and pray for him and his progeny. Their prayers, combined with the support of the angels, would then benefit the dying person and his family.

Chapter 13

باب منه وما يقال عند التغميض

What should be said on closing the dead person's eyelids

٥٥- ابن ماجه. عن شداد بن أوس قال: قال رسول الله ﷺ: ((إذا حضرتم موتاكم فأغمضوا البصر فإن البصر يتبع الروح، وقولوا خيرا فإن الملائكة تؤمن على ما قال أهل الميت)). [حديث حسن]

55- On the authority of *Shaddad Ibn Aws, Ibn Maja* reported that Prophet Muhammad, may the peace and blessings of Allah be upon him, said: "If you attended to a dead person, close his eyelids, for sight follows the soul, and say good words, for the angels always support what the dead person's family says" (*Hadith Hasan*).

56- *Al-Khara'eti Abu Bakr Muhammad Ibn Ja'far* said: "*Abu Mussa Imran Ibn Mussa* told us that Abu *Bakr Ibn Abu Shaiba* said, quoting *Ishmael Ibn Aleyya*, quoting in turn *Hafsa Bint Sireen*, finally citing *Umm Al-Hasan*: "I was at Umm *Salama's* house when someone came and said: "So-and-so seems to be dying." So, she said to her: "Go to him instantly. If you find him dying, say: 'Peace be upon all messengers, and praise be to Allah, Lord of the worlds." (An authentic account)

57- *Sufian Al-Thawri* reported that *Suleiman Al-Taimi* said, quoting *Bakr Ibn Abdullah Al-Muzni*: "When you close the dead person's eyelids, say: "In the name of Allah, I follow the manner of the Prophet. Praise be to Allah, Lord of the worlds." Then *Sufian* recited the verse reading: "**The angels celebrate the praises of their Lord**." *Abu Dawud* said: "Closing the dead person's eyelids should be done after the exit of the soul. I heard *Muhammad Ibn Ahmad Al-Muqari* saying: "I heard *Abu Maisara*, who was

a famous worshipper, saying: “I closed the eyelids of *Ja’far Al-Moalem* when he was dying. Then, I saw him in a dream saying to me that the most painful moment for him was when I did so before he is dead.” (An authentic account)

Chapter 14

باب ما جاء أن [الشيطان] يحضر [الميت] عند موته وجلساؤه في الدنيا وما يخاف من سوء الخاتمة

How Satan attends to the dying person (The fear of bad ends)

٥٨- وقـــال عبد الله بن أحمد بن حنبل: حضرت وفاة أبي أحمد، وبـــيدي الخرقة لأشد لحييه، فكان يغرق ثم يفيق ويقول بيده: لا بعد لا بعد، فعل هذا مراراً فقلت له: يا أبت، أي شيء ما يبدو منك؟ فقال: إن الشـــيطان قائم بحذائي عاض على أنامله يقول: يا أحمد فتني وأنا أقول لا. بعد لا، حتى أموت.

58- *Abdullah Ibn Ahmad Ibn Hanbal* said: “When *Abu Ahmad* was dying, I was present with him holding a piece of cloth in my hand. He repeatedly fell unconscious for some time and then recovered saying every time: “No! No!” So, I said: “O father! What is wrong with you?” He replied: “Satan is standing close to my feet, biting his tip fingers and asking me to follow him, and I keep telling him: “No! Till the moment I die”

59- *Al-Rabe’e Ibn Murra Ibn Ma’bad Al-Jahn*i (who was a famous worshipper of Allah in Basra) once said: “I was in Levin attending to a dying man there. People kept telling him to utter *Shahadah* (to testify that there is no god but Allah) but, he kept repeating:” Drink and give me more wine.” The same happened to another one in *Ahwaz* who kept repeating some strange words meaning: “ten, eleven, twelve, etc...” Then, I learned that he was a busi-nessman

who was over-whelmed by his love of business and accounting. (Explanation of the man's words was provided by *Abu Muhammad Abdul-Haqq*. *Al-Rabe'e* also said: "A third one here in Basra was asked to say *Shahadah* before his death, but he said:

She asked me about the lavatory,
I took her home to start a love story.

The scholar, *Abu-Bakr Ahmad Ibn Sulaiman Ibn Al-Hasan Al-Najjad* commented: "That was a man who was standing in the street when a woman asked him about the way to a public lavatory. Instead, he led her to his house and said these lines of verse at his death."

60- I said: "A lot of examples can be found among the people who concern themselves primarily with the affairs of this worldly life so much so that I was told that when a broker was on his deathbed, he was asked to utter the *Shahadah* (to testify that there is no god but Allah). However, he kept saying: "three and half, four and half, etc..." as he was overwhelmed by his love of brokerage. I have also seen an accountant on the verge of death holding his fingers and counting digits. Another dying person was asked to utter the *Shahadah*, but he kept saying: "Repair so and so, in my flat and so and so, in the garden." A third also kept saying: "Take care of the donkey, go and tie the donkey". And a fourth kept repeating: "Take care of the yellow cow" as he was totally preoccupied with it. We ask Allah to grant us His mercy and help us testify that there is no god but Him when we are to die.

Chapter 15

بابـ ما جاءـ فيـ سوءـ الخاتمة وما جاءـ أن الأعمال بالخواتيم

Hadiths Concerning Bad Deaths (How Endings Matter More)

٦١- مسلم عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: ((إن الرجل ليعمل الزمان الطويل بعمل أهل الجنة ثم يختم له عمله بعمل أهل النار، وإن الرجل ليعمل الزمان الطويل بعمل أهل النار ثم يختم له بعمل أهل الجنة)). [حديث صحيح وهو متواتر]

61- Reported *Moslem* that *Abu-Huraira*, may Allah be pleased with him, narrated that Prophet Muhammad, may the peace and blessings of Allah be upon him, said: "A person might carry out all the good deeds that would lead to paradise for a long period of time, only to end them with evil deeds that lead him to hell. And another might carry out all the evil deeds that would lead to hell for a long period of time, only to end them with good deeds that lead him to paradise." (*Hadith Sahih* reported by a succession of narrators)

٦٢- وفـــي البخاري عن سهل بن سعد، عن النبي ﷺ قال: ((إن العبد ليعمل عمل أهل النار وإنه من أهل الجنة، ويعمل عمل أهل الجنة وإنه من أهل النار، وإنما الأعمال بالخواتيم)). [حديث صحيح]

62- Quoted from *Bukhari* is *Sahl Ibn Sa'ad's* narration that Prophet Muhammad, may the peace and blessings of Allah be upon him, once said: "A servant of Allah might be doing the very sins that would plunge him into hell although he belongs to the people of paradise; and another might be carrying out good deeds although he belongs to the folk of hellfire because ending actions are what really counts" (*Hadith Sahih*)

٦٣- قال المؤلف رحمه الله: وروى البخاري عن سالم عن عبد الله قال: كان كثيراً ما كان النبي (ﷺ) يحلف: ((لا ومُقلب القلوب)) ومعناه يصرفها أسرع من مر الريح على اختلاف في القبول والرد والإرادة والكراهية وغير ذلك من الأوصاف. وفي التنزيل ﴿وَاعْلَمُوا أَنَّ اللَّـهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾ قال مجاهد: المعنى يحول بين المرء وعقله حتى لا يدري ما يصنع. بيانه: ﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ﴾ أي عقل، واختار الطبري أن يكون ذلك إخباراً من الله تعالى بأنه أملك لقلوب العباد منهم وأنه يحول بينهم وبينها إذا شاء، حتى لا يدرك الإنسان شيئاً إلا بمشيئة الله عز وجل. [حديث صحيح]

63- The author, may Allah bless his soul, said: "*Bukhari* reported that *Salem* narrated that *Abdullah* said: "Many a time the Prophet, may the peace and blessings of Allah be upon him used to swear saying: "No, I swear by Him Who changes hearts," meaning that Allah makes man's mind change as speedily as the wind from acceptance to rejection, from desire to hatred, etc. A verse in the Glorious Qur'an reads: "**Know that Allah cometh in between a man and his heart**." *Mujahid* also said: "The change indicated in this context means that Allah separates man from his conscious mind with the result that he does not realize what he is doing. This is also clarified in the verse reading: "**Verily in this is a message for any that has a heart and under-standing.**" The word '*qalb*' here means 'mind.' *At-Tabari* tends to interpret this as an assertion from Allah that He controls his servants' minds more readily than they do, and that He can make a barrier between man and his mind too, so that he cannot attain anything except by the will of Allah, glory to Him.(*Hadith Sahih*)

٦٤- وقالت عائشة - رضي الله عنها -: كان النبي ﷺ يكثر أن يقـــول: ((يا مُقلب القلوب، ثبت قلبي على طاعتك)) فقلت: يا رسول الله إنك تكثر أن تدعو بهذا الدعاء فهل تخشى؟ قال: ((وما يؤمنني يا عائشة وقلـــوب العـــباد بين أصبعين من أصابع الجبار إذا أراد أن يقلب قلب عبده قلبه)). [حديث صحيح]

64- Lady *A'isha*, may Allah be pleased with her, said: "Prophet Muhammad, may the peace and blessings of Allah be upon him, used frequently to say: "O Allah! You can change hearts, so please keep my heart unwavering in obeying Your orders." So, I said: "O prophet of Allah! You frequently pray like this; what do you fear? He replied: "How can I feel secure, *A'isha*, and the hearts of the people are located between two fingers of Allah's? If He chooses to change a man's heart, He instantaneously does." (*Hadith Sahih*)

65- Scholars assert that "because guidance to the straight path is controlled only by Allah, observance of His orders relies on His will, man's destiny is unknown, and his will is limited, so beware of getting complacent with your faith, prayer, fasting and all the actions that you take to satisfy Allah. Although you have done all these things, they are still Allah's creation and bliss from Him. When you boast of such matters, you will be like a man who shows off by another's property. This might also lead you to be dispossessed of them so that your heart will be utterly void of goodness. Many a flower-laden garden dried out overnight because of barren winds. Similarly, a servant of Allah might go to sleep at night with a heart pregnant with obedience to the Lord, only to get up in the morning with a sick heart, bleak with disobedience. This can only be carried out by Allah, the All-Knowing, and the All-Wise.

66- *Al-Nasae'e* narrated that *Othman*, may Allah be pleased with him, said: "Keep away from wine, the apex of all evils. It is narrated that a devout man of olden times

gave himself to piety. A beautiful siren was infatuated with him and sent him her chaperon who said to him: "We ask you to testify," so he went out with her to the woman's place. Whenever he entered into a room, the maid closes the door behind, until they reached a beautiful woman attended by a young chap and a bottle of wine. The woman then said: "I swear that I invited you not to testify, but either to make love to me, or to drink a glass of this wine, or to kill that chap." The man answered: "Let me drink then." So, she poured him a glass and he gulped it down, and then asked for more. He drank and drank until he made love to her and killed the chap. So, keep away from liquor. I swear by Allah that faith and alcoholism never go hand in hand, but rather one of them must beat the other" (An authentic account).

Chapter 16

باب ما جاء في رسل ملك الموت قبل الوفاة

The Heralds of Forthcoming Death

67- In Sahih Al-Bukhari (The Collection of Verified Hadiths) Abu-*Huraira*, may Allah be pleased with him, quoted Prophet *Muhammad*, may the peace and blessings of Allah be upon him, saying: "Allah, glory to Him, gives the utmost excuses to those who reach their sixties." The *Hadith* means that Allah gives man all the excuses on earth, the greatest of which is sending Messengers to guide them as He says: "**Nor would We punish people until We had sent a messenger to give warning"** and **"And moreover the Warner came to you."** The word 'warner' is either interpreted as 'the Qur'an' or 'the messengers' and Prophets. However, *Ibn Abbas, Ikrima, Sufian, Wake'e, Al-Hussein Ibn Al-Fadhl, Al-Farra'a* and *Al-Tabari* maintain that it means 'grey hair' which marks

old age and denotes that the individual's bid farewell to the days of playfulness. A poet once wrote:

I see grey hair as the herald of death,
And a sign, sure it is, of the fading breath.

68- A prophetic *Hadith* reads: "He whose hair gets gray after spending a lifetime in Islam, will have it as bright as daylight on Doomsday" (*Hadith Sahih*).

Chapter 17

باب لا تخرج روح عبد مؤمن أو كافر حتى يبشر وأنه يصعد بها

The soul will be given either glad or bad tidings before it leaves the body

٦٩- ابن المبارك قال: أخبرنا حيوة قال: أخبرني أبو صخر عن محمد بن كعب القرظي قال: إذا استنقعت نفس العبد المؤمن جاءه ملك الموت فقال: السلام عليك يا ولي الله، الله يقرئك السلام، ثم نزع بهذه الآية ﴿الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمُ﴾ [خبر حسن].

69- *Ibn Al-Mubarak* reported that *Haywa* told him that *Abu-Sakhr* said quoting Muhammad, quoting *Ka'ab Al-Qarzi* who said: "When the soul of a believer is about to leave, the angel of death will come to him saying: "Peace be with you, friend of Allah! Allah sends greeting to you," and then takes the soul while reciting: **"Those whose life the angel ends while they are virtuous, will be saying: peace be with you."** (An authentic account)

٧٠- وقال ابن مسعود: إذا جاء ملك الموت ليقبض روح المؤمن قال: ربك يقرئك السلام.

70- *Ibn Mas'ood* said: "When the angel comes to him, he will say: "Your Lord sends peace to you."

٧١- وعـــن البراء بن عازب في قوله (تعالى) ﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَـــلامٌ﴾ فيســـلم ملك الموت على المؤمن عند قبض روحه، لا يقبض روحه حتى يسلم عليه. [خبر حسن]

71- *Al-Bara'a Ibn Azib* commented on the verse that reads: **"Their greeting, the day they meet him is peace"** saying: "The angel of death will give peace to a believer upon taking his soul, he will never go with the soul before giving him this greeting." (An authentic account)

٧٢- (أخرجه) البخاري عن عبادة بن الصامت عن النبي ﷺ قال: ((مـــن أحـــب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه)) فقالـــت عائشة – أو بعض أزواجه: إنا لنكره الموت، فقال: ((ليس ذاك ولكـــن المؤمن إذا حضره الموت بشر برضوان من الله وكرامته فليس شيء أحب إليه مما أمامه فأحب لقاء الله وأحب الله لقاءه وإن الكافر إذا حضره الموت بشر بعذاب الله وعقوبته فليس شيء أكره إليه مما أمامه، فكـــره لقـــاء الله وكـــره الله لقاءه)) أخرجه مسلم وابن ماجه من حديث عائشة وابن المبارك من حديث أنس رضي الله (عنهم). [حديث صحيح]

72- *Bukhari* reported on the authority of *Ubada Ibn Al-Samit* that the Prophet said: 'Whoever loves to meet Allah, Allah will love to meet him. And whoever dislikes meeting Allah, Allah will dislike to meet him." *A'isha* - or perhaps another one of his wives - said: "We do hate death!" The Prophet replied: "This is not what I mean. But, upon death a believer will get glad tidings from Allah that He is pleased with him and thereupon he will love to meet Allah, and Allah will love to meet him. As for the unbeliever, when he is dying, he gets news of the punishment of Allah and thus hates what he hears about and hates meeting Allah; so Allah hates meeting him." (*Hadith Sahih*)

73- *Ibn Maja* reported from *Abu-Huraira* that the Prophet said: "The angels will come. If the dying man is

good, they will say: "Come out good soul of a good body. Come out in peace and take glad tidings of the pleasure of your Lord." This will be repeated to it till it comes to paradise wherein the Throne of Allah is. If the man is vicious, they will say: "Come out you bad soul of a bad body. Take bad omen of hell and chastisement and the like thereof." This will be repeated to it till it comes out and then will be taken up to paradise. Trying to take it to the heavens, they will be asked: "Who is this?" "So-and-so," they reply. Then, they will get the answer: "No welcome to this soul that dwelled in the bad body. Get back to the place wherefrom you came. The gates of paradise are never open to you. Then, it will be sent back to the grave."

74- *At-Termizi* reported that *Anas* narrated that the Prophet said: "If Allah wills good destiny for a person, He employs him." The Prophet was asked: "How would Allah employ him, Prophet of Allah?" He replied: "He will guide him to carry out a good deed before death." *Abu Issa* said that this *Hadith* is *Sahih* (*Hadith Sahih*).

Chapter 18

باب ما جاء في تلاقي الأرواح في السماء والسؤال عن أهل الأرض وفي عرض الأعمال

How souls will meet each other in paradise

٧٥- ابن مبارك عن أبي أيوب الأنصاري رضي الله عنه قال: إذا قبضــت نفس المؤمن تلقاها أهل الرحمة من عباد الله تعالى كما يتلقون البشــير في الدنيا، فيقبلون عليه يسألونه فيقول بعضهم لبعض: أنظروا أخــاكم حــتى يســتريح، فإنه كان في كرب شديد قال: فيقبلون عليه فيســألونه: مــا فعل فلان؟ ما فعلت فلانه هل تزوجت؟ فإذا سألوه عن الرجل قد مات قبله فيقول: إنه هلك فيقولون: إنا لله وإنا إليه راجعون،

ذهب به إلى أمه الهاوية فبئست الأم وبئست المربية قال: فتعرض عليهم أعماله فإن رأوا حسناً فرحوا واستبشروا وقالوا: اللهم هذه نعمتك على عبدك فأتمها، وإن رأوا شراً قالوا: اللهم راجع بعبدك. [خبر حسن]

75- On the authority of *Abu Ayyob Al-Ansari*, may Allah be pleased with him, *Ibn Al Mubarak* reported that *Abu Ayyoub Al-Ansari* may Allah rest his soul, said: "When the soul of a believer leaves, the blessed people will receive it just as they receive a good Prophet. They will say to each other: "Let us give our brother sometime to rest, because he was in a great difficulty.' Then they will start asking: "What did so-and-so do? Has so-and-so got married?" When they ask him about someone, he will say: "He died!" They will comment: 'To Allah is our return! He has been taken to hell; damn is such a destiny." Then, his deeds will be reviewed by them. If they are good they will rejoice and say: "O Allah! Grant this servant of Yours Your blessing fully." If bad, they will say: "O Allah! Help Your servant!"

76- *Al-Nasae'e* reported on the authority *Abu-Huraira* that the Prophet said the same *Hadith* and added: "They will bring him to other believers who will be happy with him and will start asking him: "What did so-and-so do? Has so-and-so got married?" When they ask him about someone, he says: "He died!" They will comment: "To Allah is our return! He has been taken to hell." (*Hadith Sahih*)

77- The *Hadith* also goes: "Souls are like mates. Those who resemble each other will come together and those who do not will depart from one another." And Allah Almighty knows best. (*Hadith Sahih*)

Chapter 19

باب في شأن الروح وأين تصير حين تخرج من الجسد؟

The destiny of the soul after it leaves the body

٧٨- قال أبو الحسن القابسي رحمه الله: الصحيح من المذهب، والذي عليه أهل السنة، أنها ترفعها الملائكة حتى توقفها بين يدي الله تعالى فيسألها، فإن كانت من أهل السعادة قال لهم: سيروا بها وأروها مقعدها من الجنة. فيسيرون به في الجنة على قدر ما يغسل الميت، فإذا غسل الميت وكفن ردت وأدرجت بين كفنه وجسده، فإذا حمل على النعش فإنه يسمع كلام الناس، من تكلم بخير ومن تكلم بشر. فإذا وصل إلى قبره وصلى عليه، ردت فيه الروح وأقعد ذا روح وجسد، ودخل عليه الملكان الفتانان على ما يأتي. [خبر صحيح]

78- *Abu Al-Hasan Al-Qabisi*, may Allah rest his soul, said: 'The angels will lift up such a soul till it stands in front of Allah Who will ask it. If it is among the dwellers of paradise, He says: 'Take it to see its place in paradise." (An authentic account)

79- *Moslem* reported that *Ibn Abbas* said: "While a Muslim was pursuing a polytheist on the Battle of *Badr*, he heard the sound of a whip and a voice saying: "Come forward *Haizom*." When he looked, he found the polytheist lying in front of him and the traces of the whip in his face, while he was dead." Then he told the Prophet of Allah about it, and he said: "You have told the truth. This is a support from the second heaven." The Muslims killed seventy disbelievers on that day and arrested as many.

(*Hadith Sahih*)

Chapter 20

باب ما جاء أن ملك الموت عليه [الصلاة و] السلام هو القابض لأرواح الخلق

وأنه يقف على كل بيت في كل يوم خمس مرات وعلى كل ذي روح كل ساعة

The angel of death seizes people's souls and visits every house five times a day

80- *Ibn Omar* is reported as having said: "When the angel of death takes the soul, the dwellers of the house start crying, some of them will start slapping their faces, others damning themselves. The angel will say: "Why are you crying like this? I never diminished your predestined ages, nor did I take your provision, or suppressed any of you. If you are angry with me, I am only a servant of Allah. If you are crying for the dead, then he has no will to leave you. If you are angry with your Lord, you are revolting against Him indeed. I am coming to you again and again." If they were to listen to his words, they would have never cried."

In the *Hadith* of *Ibn Mas'ood*, the Prophet said: "Verily each one of you is created in his mother's belly for forty days in the form of a seed, then it becomes a clot of blood for an equal period, then a morsel of flesh for an equal period, then Allah sends to him the angel who blows the breath of life into him." (Verified by *Moslem*)

81- In *Sahih Muslim*, it is reported by *Huzaifa Ibn Usaid Al-Ghefari* that the Prophet, may the peace and blessings of Allah be upon him, said: "When the clot is forty-two day old, Allah Almighty sends to it an angel to shape it and provide it with the hearing, the sight, the hair, the skin, the flesh and the bones and then ask: "My Lord! Should it be a male or a female?" (*Hadith Sahih*)

Chapter 21

باب ما جاء أن الروح إذا قبض تبعه البصر

When the soul departs, the sight follows

٨٢- ابن ماجه، عن أم سلمة قالت: دخل رسول الله ﷺ على أبي سلمة، وقد شق بصره فأغمضه، ثم قال: ((إن الروح إذا قبض تبعه البصر)). خرجه مسلم أكمل من هذا وقد تقدم. [حديث صحيح]

82- *Ibn Maja* reported on the authority of *Umm Salama* that she said: "The Prophet visited *Abu Salama* after the departure of his soul, and closed his eyes saying: "When the soul is taken, the sight follows." (Verified by *Moslem*) (*Hadith Sahih*)

٨٣- وروى مسلم عن أبي هريرة قال: قال رسول الله ﷺ: ((ألم تروا الإنسان إذا مات شخص بصره))، قالوا: بلى، قال: ((فذلك حين يتبع بصره نفسه))، وفي غير الصحيح عن النبي ﷺ، أن الميت أول ما يشق بصره لرؤية المعراج وهو سلم بين السماء والأرض من زمردة خضراء أحسن ما رئى قط فذلك حين يمد بصره إليه))

[حديث صحيح]

83- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet said: "Have not you seen that when a man dies, his sight follows it?" They replied in the affirmative. And he continued: "This is when the sight follows the soul." In books other than the <u>*Sahih*</u>, it is recorded that the Prophet said: "The first thing happens to the dead after his soul departs is that he sees the way of ascending to heavens. It is a green precious stone ladder that is better than anything he has seen before. This is when the dead person gazes." (*Hadith Sahih*)

Chapter 22

باب ما جاء أن كل عبد يذر عليه من تراب حفرته وفي الرزق والأجل

The dust of every grave will be hailed on the person buried therein

٨٤- أبو نعيم، عن أبي هريرة، قال: قال رسول الله ﷺ: ((ما من مولود إلا وقد ذر عليه من تراب حفرته)). [حديث حسن]

84- On the authority of *Abu-Huraira*, *Abu Nu'aim* reported that the Prophet said: "Every human being has some grains of the dust of his grave hailed over him."
(*Hadith Hasan*)

85- On the authority of *Murra, Ibn Mas'ood* reported that the angel will take the human clot from the mother's womb and ask: "My Lord! Shall it be created or not." If He said "created," the angel will ask: "What is its provision? And how long shall it live?" Allah Almighty says: "Go and look at the Preserved Scripture." There he will find the type and quantity of sustenance it is allotted, its offspring, its age and the deeds it will carry out. The angel then will take the dust of the place where it will be buried and mix it with its flesh. This explains the verse that reads: "**From it We created you and to it we Will return you**." (Verified by *At-Termizi* and *Abu Abdullah* in his Anecdotes of Aborigines).

Chapter 23

باب ما يتبع الميت إلى قبره وبعد موته وما يبقى معه فيه

What follows a person to his grave and stays with him

٨٦- مسلم عن أنس بن مالك قال: قال رسول الله ﷺ ((يتبع الميت ثلاثـة فيرجع اثنان ويبقى واحد: يتبعه أهله وماله وعمله فيرجع أهله وماله ويبقى عمله)). [حديث صحيح]

86- *Moslem* reported on the authority of *Anas Ibn Malik* that the Prophet of Allah, peace and blessings be upon him, said: "Three things follow a person to his grave. Two of them return while one remains with him. His family, money and deeds follow him. His family and money return home while his deeds stay with him." (*Hadith Sahih*)

٨٧- وروى أبو نعيم من حديث قتادة عن أنس بن مالك قال: قال رسول الله ﷺ: ((سبع يجرى أجرها للعبد بعد موته وهو في قبره: من علم علما أو أجرى نهرا أو حفر بئرا أو غرس نخلاً أو بنى مسجدا أو ورث مصحفا أو ترك ولدا يستغفر له بعد موته)). [حديث حسن]

87- On the authority of *Abu Nu'aim, Qatada* said quoting *Anas Ibn Malik* that the Prophet, peace and blessings be upon him, said: "Seven things will yield reward to a person even after his death: a knowledge he spread, a river he dug, a well he drilled, a palm tree he planted, a mosque he built, a copy of the Qur'an he bequeathed, a virtuous son who will pray for Allah to grant him forgiveness." (*Hadith Hasan*)

Chapter 24

بابـ ما جاء فيـ هول المطلع
بابـ ما جاء أن القبر أول منازل الآخرة
وفيـ البكاء عنده وفيـ حكمه والاستعداد له

The severity of death - The grave is the first step toward the hereafter

٨٨- تقــدم من حديث جابر بن عبد الله قال: قال رسول الله ﷺ: ((لاتمنوا الموت، فإن هول المطلع شديد)). الحديث [حديث حسن]

88- It has been formerly mentioned that *Jabir Ibn Abdullah* reported that the Prophet, peace be upon him, said: "Do not desire death, for it is horrifying and frightening."

٨٩- ولمــا طُعِــن عمر بن الخطاب - رضي الله عنه - قال له رجــل: إني لأرجو أن لا تمس جلدك النار. فنظر إليه ثم قال: إن من غررتموه لمغرور، والله لو أن لي ما على الأرض لافتديت به من هول المطلع. [خبر صحيح]

89- When *Omar Ibn Al-Khattab*, may Allah be pleased with him, was stabbed, a man said to him: "I hope that hellfire will never touch you." He looked at him and said: "He whom you deceive will surely perish. If I were to own the treasures of the earth, I would have given them just to be saved from the horror and fright of death." (An authentic account)

٩٠- ابن ماجه عن هانئ بن عثمان قال: كان عثمان - رضي الله عنه - إذا وقف على قبر بكى حتى يبل لحيته، فقيل له: تذكر الجنة والنار ولا تبكي، وتبكي من هذا؟ قال: إن رسول الله ﷺ قال: ((إن القبر أول

منازل الآخرة فإن نجا منه أحد فما بعده أيسر منه وإن لم ينج منه فما بعده أشد منه)). [حديث حسن]

90- *Ibn Maja* cited *Hani Ibn Othman* as saying that *Othman*, may Allah be pleased with him, used to shed tears till they wet his beard whenever he stands by a grave. He was asked: "When paradise and hellfire are mentioned, you would not cry. How do you cry over this?" He said: "The Prophet, peace and blessings be upon him, said: 'The grave is the first stage of the hereafter. If a person is saved from its torment, then what comes after it is really easy. If one is not saved from it, what follows is really severer." (*Hadith Hasan*)

٩١- قـــال: قـــال رسول الله ﷺ: ((ما رأيت منظراً قط إلا والقبر أفظع منه)) أخرجه الترمذي. [حديث حسن]

91- *Ibn Maja* reported that the Prophet, peace and blessings be upon him, said: "I have never seen a more horrible sight than that of the grave." (Verified by *At-Termizi*) (*Hadith Hasan*)

٩٢- ابن ماجه عن البراء قال: كنا مع رسول الله ﷺ في جنازة، فجلس على شفير القبر فبكى وأبكى حتى بل الثرى ثم قال: ((يا إخواني لمثل هذا فأعدوا)). [حديث حسن]

92- *Ibn Maja* reported that *Al-Bara'a* said: "We were with the Prophet, may the peace and blessings of Allah be upon him, in a funeral. He sat at a grave and started shedding tears so heavily that his tears wetted the dust. Then, he said: "My breth-ren! For this you should prepare yourselves." (*Hadith Hasan*)

٩٣- وروى مسـلم عـن جابـر، قال: نهى رسول الله ﷺ أن يجصـص القبر وأن يقعد عليه وأن يبنى عليه. وخرجه الترمذي أيضاً

عــن جابر، قال: نهى رسول الله ﷺ أن تجصص القبور، وأن يكتب عليها، وأن يبنى عليها، وأن توطأ، قال أبو عيسى: هذا حديث صحيح. [حديث صحيح]

93- *Moslem* reported that *Jabir* said: "The Prophet, peace and blessings be upon him, prohibited people from decorating graves, establishing buildings over them, writing on them. *Abu Issa* said that this *Hadith* is *Sahih*.
(*Hadith Sahih*)

Chapter 25

باب ما جاء في اختيار البقعة للدفن

Selecting the place of burial

٩٤- وخــرج البخاري ومسلم، عن أبي هريرة، قال: أرسل ملك المــوت إلى موسى عليه (الصلاة و)السلام، فلما جاء صكه ففقأ عينه، فــرجع إلى ربه، فقال: أرسلتني إلى عبد لا يريد الموت، قال: فرد الله إليه عينه، وقال: ارجع إليه، وقل له: يضع يده على متن جلد ثور، فله بمــا غطت يده بكل شعرة سنة، قال: أي رب، ثم مه؟ قال: ثم الموت قــال، فالآن، فسأل الله أن يدنيه من الأرض المقدسة رمية حجر فقال رســول الله ﷺ: ((لــو كنت ثم لأريتكم قبره إلى جانب الطريق تحت الكثيب الأحمر)). [حديث صحيح]

94- *Bukhari* and *Moslem* reported that *Abu-Huraira* said: "When the angel of death was sent to Moses, peace and blessings be upon him, Moses hit him and plucked out his eye. He went back to Allah and said: "You sent me to a servant who never desires death." Allah Almighty put his eye back to its place and said: "Get back to him and ask him to place his hand on the casing of a bull. He will be given years to live as many as the hairs of the bull which come under his hand palm." Thereupon, Moses asked: "O

my Lord! Then what will happen?" He said: "Then, you will die!' Moses answered: "Then, let my death be now!" He asked Allah to draw him nearer to the Blessed Land. The Prophet, peace and blessings be upon him, said: "If I were there, I would show you his grave near to the red hill by the road." (*Hadith Sahih*)

Chapter 26

باب ما جاء أن الموتى يتزاورون في قبورهم واستحسان الكفن لذلك

How the dead exchange visits in their graves

٩٥- وفي صحيح مسلم عن جابر بن عبد الله -رضي الله عنه- عن رسول الله ﷺ: ((إذا كفن أحدكم أخاه فليحسن كفنه)). [حديث صحيح]

95- *Moslem* reported on the authority of *Jabir Ibn Abdullah* that the Prophet, may the peace and blessings of Allah be upon him, said: "When any of you enshroud his brother, let him choose a good shroud for him."

(*Hadith Sahih*)

Chapter 27

باب ما جاء في كلام القبر كل يوم وكلامه للعبد إذا وضع فيه

How the grave speaks and addresses its inhabitant daily

٩٦- وخرج هناد بن السرى قال: حدثنا حسين الجعفى، عن مالك ابن مغول، عن عبد الله بن عبيد بن عمير قال: يجعل الله للقبر لسانا ينطق به فيقول: ابن آدم، كيف نسيتني؟ أما علمت أني بيت (الأكلة وبيت) الدود، وبيت الوحدة، وبيت الوحشة؟ [خبر صحيح]

96- *Abdullah Ibn Ubaid Ibn Umair* said: "Allah gives a tongue to the grave to speak with, and it will address a person saying: "O son of Adam! How come that you have forgotten me? Have not you known that I am the abode of decay, the abode of worms, the abode of loneliness, the abode of seclusion?" (an authentic account)

٩٧- قال: وحدثنا وكيع، عن مالك بن مغول، عن عبد الله بن عبيد بن عمير قال: إن القبر ليبكي ويقول في بكائه: أنا بيت الوحشة، وأنا بيت الوحدة وأنا بيت الدود. [خبر صحيح]

97- *Abdullah Ibn Ubaid Ibn Umair* is reported as having said: "The grave would cry saying: 'I am the dwelling of strangeness, the abode of loneliness and the abode of worms.'" (an authentic account)

Chapter 28

باب ما جاء في ضغط القبر على صاحبه وإن كان صالحا

How the grave presses its inhabitants, even the virtuous ones

٩٨- النسائي عن عبد الله بن عمر عن رسول الله ﷺ قال: ((هذا الذي تحرك له عرش الرحمن وفتحت له أبواب السماء، وشهده سبعون ألفا من الملائكة، لقد ضم ضمة ثم فرج عنه)) قال أبو عبد الرحمن النسائي يعني: سعد بن معاذ. [حديث صحيح]

98- *Abdullah Ibn Omar* reported that the Prophet, may the peace and blessings of Allah be upon him, said: "This one (i.e. *Sa'ad Ibn Mo'az*) for whom the Throne of Allah, the Merciful, was moved and the gates of paradise were opened, and who was attended by seventy thousand angels, was pressed once in the grave and then released." (*Hadith Sahih*)

٩٩- ومن حديث شعبة بن الحجاج بإسناده إلى عائشة أم المؤمنين - رضي الله عنها - قالت: قال رسول الله ﷺ: ((إن للقبر ضغطة لو نجا منها أحد لنجا منها سعد بن معاذ)). [حديث صحيح]

99- *A'isha*, the mother of the believers, may Allah be pleased with her, reported that the Prophet of Allah, peace and blessings be upon him, said: "The grave has a pressure, if anyone was to be saved from it, *Sa'ad Ibn Mo'az* would." (*Hadith Sahih*)

Chapter 29

باب منه وما جاء أن الميت يعذب ببكاء أهله عليه وهم من شر الناس له

The dead person is tortured when his family wails for him (That makes him suffer)

١٠٠- وذكر أبو عمر بن عبد البر في كتاب (الاستيعاب) من حديث أبي موسى الأشعري عن النبي ﷺ قال: ((الميت يعذب ببكاء الحي عليه، إذا قالت النائحة: واعضداه، واناصراه، واكاسياه، جبذ الميت وقيل له: أنت عضدها؟ أنت ناصرها؟ أنت كاسيها؟)). [حديث حسن]

100- *Abu Mussa* reported that the Prophet, may the peace and blessings of Allah be upon him, said: "A dead person will suffer from the wailing of the living people over his death. When a wailing woman says bemoaning her husband: "O my supporter, O my provider," the dead person will be moved roughly and the angels will say to him: "Are you her supporter? Are you her provider?" (*Hadith Hasan*)

Chapter 30

باب ما يقال عند وضع الميت في قبره وفي اللحد في القبر

What should be said on placing the dead person in his grave

١٠١- روى ابن ماجه عن ابن عباس قال: لما أرادوا أن يحفروا لرسول الله ﷺ، بعثوا إلى أبي عبيدة، وكان يضرح كضريح أهل مكة، وبعثوا إلى أبي طلحة وكان هو الذي يحفر لأهل المدينة، وكان يلحد. فبعثوا إليهما رسولين، قالوا: اللهم خر لرسولك، فوجدا أبا طلحة فجيء به، ولم يوجد أبو عبيدة فلحد لرسول الله ﷺ. [خبر صحيح لغيره]

101- *Ibn Abbas,* may Allah be pleased with him, said: "When the Companions wanted to dig a grave for the Prophet, they asked *Abu Obaida* to do that. He used to dig graves the way the people of Mecca used to. They also asked *Abu Talha,* who used to dig graves for the residents of Medina. They sent messengers to the two of them and prayed: "O Allah, glory to You! You choose the one who digs the grave of Your Prophet!" The messenger then found *Abu Talha* who came immediately whereas *Abu Obaida* could not be found then. So, *Abu Talha* dug the grave of the Prophet the way the residents of Medina used to."

(An authentic account)

١٠٢- وروى أبو داود عن ابن عباس قال: قال رسول الله ﷺ: ((اللحد لنا، والشق لغيرنا)) خرجه ابن ماجه والترمذي وقال: حديث صحيح.

102- *Ibn Abbas,* may Allah be pleased with him, reported that the Prophet, peace and blessings be upon

him, said: "*Lahd* (a small hole at the side of a big grave) is for us while *Shaqq* (a hole on the earth) is for others."
(*Hadith Sahih*)

Chapter 31

باب الوقوف عند القبر قليلا بعد الدفن والدعاء بالتثبيت له

Standing by the grave after burying the dead person And praying for him

١٠٣- أبو داود عن عثمان بن عفان - رضي الله عنه - قال: كان رسول الله ﷺ إذا فرغ من دفن الميت وقف عليه، وقال: ((استغفروا لأخيكم واسألوا له بالتثبيت فإنه الآن يُسأل)). [حديث صحيح]

103- *Othman Ibn Affan*, may Allah be pleased with him, said: "After burying a dead person, the Prophet, peace and blessings be upon him, would stand by the grave and say: "Seek forgiveness for your brother; ask Allah for him not to hesitate in his answers for he is being questioned now (by the angels)." (*Hadith Sahih*)

١٠٤- ومن هذا الباب ما ثبت في الصحيحين عن عبد الله قال: قال رسول الله ﷺ: ((ليس منا من لطم الخدود وشق الجيوب، ودعا بدعوى الجاهلية)). [حديث صحيح]

104- *Abdullah* reported that the Prophet, peace and blessings be upon him, said: "She does not belong to us, the one who slaps her face, tears her clothes, and repeats the same expressions of (grieving that were uttered during the time of) *Jahileya*(pre-Islamic Paganism)" (*Hadith Sahih*)

١٠٥- وفيهما أيضاً عن أبي بردة بن أبي موسى قال: وجع أبو موسى وجعاً فغشي عليه ورأسه في حجر امرأة من أهله فصاحت امرأة من أهله، فلم يستطع أن يرد عليها شيئاً، فلما أفاق قال: إني برئ ممن برئ منه رسول الله ﷺ فإن رسول الله ﷺ برئ من الصالقة والحالقة والشاقة. [حديث صحيح]

105- *Abu Barda Ibn Abu Mussa* said: "*Abu Mussa* got sick to the extent that he fainted. He was lying with his head in the lap of one of his family. A woman, from amongst his relatives, cried but he could not stop her. When he gained his conscious, he said: "I have no relation with the ones who have been denounced by the Prophet, for the Prophet, peace and blessings be upon him, denounced the wailing woman, the woman who shaves her hair (as a token of mourning) and the one who tears her clothes." (*Hadith Sahih*)

١٠٦- ابن ماجه عن أبي أمامة: أن رسول الله ﷺ لعن الخامشة وجهها، والشاقة جيبها، والداعية بالويل والثبور. إسناده صحيح.
[حديث صحيح]

106- *Abu Umama* reported that the Prophet of Allah cursed the one who slaps her face, the one who tears her clothes and the one who damns or inveighs herself.
(*Hadith Sahih*)

Chapter 32

باب في سؤال الملكين للعبد
وفي التعوذ من عذاب القبر وعذاب النار

How angels question the dead person (One should seek refuge from the torture of the grave)

١٠٧- البخاري عن أنس بن مالك قال: قال رسول الله ﷺ: ((إن العبد إذا وضع في قبره، وتولى عنه أصحابه، إنه ليسمع قرع نعالهم أتاه ملكان فيقعدانه فيقولان له: ما كنت تقول في هذا الرجل محمد ﷺ؟ فأما المؤمن فيقول: أشهد أنه عبد الله ورسوله، فيقال له: انظر إلى مقعدك من النار قد أبدلك الله تعالى به مقعداً من الجنة فيراهما جميعا))، قال قتادة: وذكر لنا أنه يفسح له في قبره أربعون ذراعا، قال مسلم: سبعون ذراعا، ويملأ عليه خضراً إلى يوم يبعثون ثم رجع إلى حديث أنس قال: ((أما المنافق والكافر فيقال له: ما كنت تقول في هذا الرجل؟ فيقول: لا أدري، كنت أقول ما يقول الناس. فيقال: لا دريت، ولا تليت، ويضرب بمطارق من حديد ضربة بين أذنيه فيصيح صيحة يسمعها من يليه إلا الثقلين)).

قلت: ليس عند مسلم، ثم رجع إلى حديث أنس إلى آخره وإنما هو عند البخاري، فحديثه أكمل. وقول الملكين ((ولا تليت)):

قال النحويون: الأصل في هذه الكلمة: الواو، أي ولا تلوت إلا أنها قلبت ياء ليتبع بها دريت، وقد جاء من حديث البراء: ((لا دريت ولا تلوت)) على ما رواه الإمام أحمد بن حنبل، أي: لم تدر ولم تتل القرآن، فلم تنتفع بدرايتك ولا تلاوتك. [حديث صحيح]

107- *Anas Ibn Malik* reported that the Prophet, peace and blessings be upon him, said: "When a person is placed in his grave and his friends turn their backs to him, he

will hear the sound of their steps. Two angels will come to him and let him sit and say to him: "What do you think of this man who was sent to you?" The believer would answer: "I bear witness that he is the servant of Allah and His Prophet." They will comment then saying: "Look at your place in hellfire! You have been given a good place in paradise instead of it." So, he will see both places. As for the hypocrite and the unbeliever, they (the angels) will ask him: "What do you think of the man who was sent to thee?" and he will answer: "I do not know! I used to go along with people in what they say." Then they will say to him: 'Cursed you are! Never did you have knowledge!' Then, he will be hit with iron hammers on his ears. He will cry loudly to the extent that all the dwellers of other graves will hear him." (*Hadith Sahih*)

Chapter 33

باب ذكر حديث البراء المشهور

الجامع لأحوال الموتى عند قبض أرواحهم وفي قبورهم

The famous *Hadith* narrated by *Al-Bara'a Ibn Azib* that sums up The affairs of the dead at death and in the grave

١٠٨- أخرجه أبو داود الطيالسي وعبد بن حميد في مسنديهما، وعلي بن معبد في (كتاب الطاعة والمعصية)، وهناد بن السرى في زهده، وأحمد بن حنبل في (مسنده) وغيرهم، وهو حديث صحيح له طرق كثيرة، تهمم بتخريج طرقه على بن معبد. فأما أبو داود الطيالسي فقال: حدثنا أبو عوانة عن الأعمش، قال هناد وأحمد: حدثنا أبو معاوية عن الأعمش عن المنهال بن عمرو، وقال أبو داود: حدثنا عمرو بن ثابت سمعه من المنهال بن عمرو عن زاذان عن البراء - يعني ابن عازب - وحديث أبي عوانة أتمهما، وقال البراء: خرجنا مع رسول الله

ﷺ في جنازة رجل من الأنصار فانتهينا إلى القبر، ولما يلحد، فجلس رسول الله ﷺ وجلسنا حوله، كأنما على رؤوسنا الطير، وقال عمرو بن ثابت: وقع، ولم يقله أبو عوانة، فجعل يرفع بصره، وينظر إلى السماء، ويخفض بصره، وينظر إلى الأرض ثم قال: ((أعوذ بالله من عذاب القبر)) قالها مراراً ثم قال: ((إن العبد المؤمن إذا كان في إقبال من الآخرة وانقطاع من الدنيا، جاءه ملك فجلس عند رأسه فيقول اخرجي أيتها النفس الطيبة إلى مغفرة من الله ورضوان، فتخرج نفسه فتسيل كما يسيل قطر السقاء)) قال: عمرو في حديثه: ولم يقله أبو عوانة: ((إن كنتم ترون غير ذلك، وتنزل ملائكة من الجنة بيض الوجوه، كأن وجوههم الشمس، ومعهم أكفان من أكفان الجنة، وحنوط من حنوطها، فيجلسون منه مد البصر فإذا قبضها الملك لم يدعوها في يده طرفة عين)) قال: ((فذلك قوله تعالى: ﴿تَوَفَّتْهُ رُسُلُنَا وَهُمْ لاَ يُفَرِّطُونَ﴾ قال: فتخرج نفسه كأطيب ريح وجدت، فتعرج به الملائكة فلا يأتون على جند فيما بين السماء والأرض إلا قالوا: ما هذه الروح؟ فيقال فلان، بأحسن أسمائه حتى ينتهوا به أبواب سماء الدنيا، فيفتح له، ويشيعه من من كل سماء مقربوها حتى ينتهي إلى السماء السابعة، فيقال: اكتبوا كتابه في عليين ﴿وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ۞ كِتَابٌ مَّرْقُومٌ ۞ يَشْهَدُهُ الْمُقَرَّبُونَ﴾ فيكتب كتابه في عليين، ثم يقال: ردوه إلى الأرض فإني وعدتهم أني منها خلقتهم، وفيها نعيدهم، ومنها نخرجهم تارة أخرى، وقال: فيرد إلى الأرض، وتعاد روحه في جسده، فيأتيه ملكان شديدا الانتهار فينتهرانه، ويجلسانه فيقولان: من ربك؟ وما دينك؟ ومن نبيك؟ فيقول: ربي الله وديني الإسلام، فيقولان: فما تقول في هذا الرجل الذي بعث فيكم؟ فيقول: هو رسول الله. فيقولان: وما يدريك؟ فيقول: جاءنا بالبينات من ربنا فآمنت به وصدقت، قال: وذلك قوله تعالى: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ﴾ قال: وينادي منادي السماء أن قد

صدق عبدي فأفرشوه من الجنة وألبسوه من الجنة، وأروه منزله منها ويفسح له مد بصره، ويمثل عمله له في صورة رجل حسن الوجه طيب الرائحة حسن الثياب، فيقول: أبشر بما أعد الله لك أبشر برضوان من الله وجنات فيها نعيم مقيم فيقول: بشرك الله بخير، من أنت فوجهك الوجه الذي جاء بالخير؟ فيقول: هذا يومك الذي كنت توعد أو الأمر الذي كنت توعد، أنا عملك الصالح فوالله ما علمتك إلا كنت سريعاً في طاعة الله بطيئاً عن معصية الله فجزاك الله خيراً. فيقول يا رب أقم الساعة كي أرجع إلى أهلي ومالي قال: ((فإن كان فاجرا وكان في إقبال من الدنيا وانقطاع من الآخرة جاء ملك، فجلس عند رأسه فقال: اخرجي أيتها النفس الخبيثة أبشري بسخط من الله وغضبه، فتنزل الملائكة سود الوجوه معهم مسوح من نار فإذا قبضها الملك قاموا فلم يدعوها في يده طرفة عين، قال: فتفرق في جسده فيستخرجها، تقطع منها العروق والعصب كالسفود الكثير الشعب من الصوف المبتل، فتؤخذ من الملك فتخرج كأنتن جيفة وجدت فلا تمر على جند فيما بين السماء والأرض، إلا قالوا ما هذه الروح الخبيثة؟ فيقولون: هذا فلان بأسوأ أسمائه حتى ينتهوا به إلى سماء الدنيا فلا يفتح لهم، فيقولون: ردوه إلى الأرض إني وعدتهم أني منها خلقتهم وفيها نعيدهم ومنها نخرجهم تارة أخرى قال: فيرمى به من السماء. قال: وتلا هذه الآية: ﴿وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ﴾، قال: ((فيعاد إلى الأرض وتعاد فيه روحه، ويأتيه ملكان شديدا الانتهار فينتهرانه ويجلسانه فيقولان: من ربك؟ وما دينك؟ فيقول: لا أدري، فيقولان: فما تقول في هذا الرجل الذي بعث فيكم؟ فلا يهتدي لاسمه فيقال: محمد، فيقول: لا أدري سمعت الناس يقولون ذلك قال: فيقال: لا دريت فيضيق عليه قبره حتى تختلف أضلاعه، ويمثل له عمله في صورة رجل قبيح الوجه منتن الريح قبيح الثياب، فيقال: أبشر بعذاب الله وسخطه، فيقول: من أنت فوجهك الذي جاء بالشر؟ فيقول: أنا عملك الخبيث فوالله ما علمتك إلا كنت بطيئا عن طاعة الله سريعا

إلى معصية الله)).

قال عمرو في حديثه عن المنهال عن زاذان عن البراء عن النبي ﷺ: ((فيقيض له أصم أبكم بيده مرزبة لو ضرب بها جبل صار ترابا)) أو قال: ((رميما فيضربه به ضربة تسمعها الخلائق إلا الثقلين، ثم تعاد فيه الروح فيضربه ضربة أخرى)) لفظ أبي داود الطيالسي وخرجه علي بن معبد الجهني من عدة طرق بمعناه: وزاد فيه: ((ثم يقيض له أعمى أصم معه مرزبة من حديد فيضربه بها ضربة فيدق بها من ذؤابته إلى خصره ثم يعاد فيضربه ضربة فيدق بها من ذؤابته إلى خصره)) وزاد في بعض طرقه عند قوله مرزبة من حديد: ((لو اجتمع عليه الثقلان لم ينقلوها فيضرب بها ضربة فيصير ترابا، ثم تعاد فيه الروح، فيضرب بها ضربة يسمعها من على الأرض غير الثقلين، ثم يقال: افرشوا له لوحين من نار، وافتحوا له بابا إلى النار، فيفرش له لوحان من نار ويفتح له باب إلى النار)) وزاد فيه عند قوله: وانقطاع من الدنيا: ((نزلت به ملائكة غلاظ شداد معهم حنوط من نار وسرابيل من قطران يحتوشونه فتنتزع نفسه كما ينتزع السفود الكثير الشعب من الصوف المبتل يقطع معه عروقها، فإذا خرجت نفسه لعنه كل ملك في السماء وكل ملك في الأرض)). [حديث صحيح]

108- Both *Abu Dawud Al-Tayalesi* and *Abd Ibn Hameed* in their Musnad (Verified Collection of *Hadiths*) and *Ali Ibn Ma'bad* in his book Obedience and Disobedience together with *Hinad Ibn Al-Surri* in his book titled Asceticism, and *Ahmad Ibn Hanbal* in his Musnad and others narrate this *Hadith*. It is *Hadith Sahih* which has many narrations and versions with which *Ali Ibn Ma'bad* was extremely concerned. *Abu Dawud Al-Tayalesi* said: "*Abu Uwana* told us quoting *Al-A'mash* quoting *Al-Minhal Ibn Amr,* from *Zazan*, quoting in turn *Al-Bara'a Ibn Azib* who said: "We went out with the Prophet of Allah, peace and blessings be upon him, to attend the funeral of a man from *Ansar*. When we reached the cemetery, he was nit

buried yet. The Prophet sat down and we encircled him, in complete silence. Then, he kept looking up and down at the sky and the earth and then he said: "I seek refuge in Allah from the torture of the grave." He said it many times and added: "When a believer approaches the end of his life and is about to die, an angel sits next to his head and says to him: "Come out, you virtuous soul, to enjoy Allah's forgiveness and satisfaction, and so it smoothly comes out like a drop of water coming out from a jug." He said: *Amr* mentioned the following part in his narration of the *Hadith*, but *Abu Uwana* did not. He said: "You might not see that. But, white-faced angels whose faces are as bright as the sun come down from paradise carrying shrouds and scent. They sit far away from him until the angel of death takes the soul. When he does, they immediately take it as Allah, glory to Him, says: "**Our angels take his soul and they never fail in their duty**." Then, his soul leaves the body like the sweetest perfume ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them: "Whose soul is this?" and they answer: "It is soul of so-and-so (calling him with the best name he likes)." Then, they reach the gates of worldly sky, which open for him. The best inhabitants of each sky bid him farewell until they reach the seventh sky. Then, it is said: "Write his record in *Illiyin* (the high place where the registers of the righteous are kept) as Allah says in the glorious verse: "**And what will explain to thee what *Illiyin* is? There is a register, fully inscribed, to which bear witness those nearest to Allah**." And so it is written. Then, it is said again: "Take him back to the earth. I promised them that as I created them from the earth, so I will return them ad then take them out once more." *Al-Bara'a* then added: "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask: "Who is your Lord? What is your religion? Who is your

Prophet?" So, he answers: "Allah is my Lord; Islam is my religion." Then, they ask: "What do you say about the man sent to you with Allah's message?" He replies: "He is the Prophet of Allah." They ask him again: "How did you know that?" He answers: "He brought us manifest verses and miracles from Allah, so I believed him." *Al-Bara'a* then commented: "This is the meaning of the glorious verse that reads: "**Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter**." He added: "Then, voice coming from the sky calls on: "My servant told the truth. Grant him furniture and garments from paradise and show him his place therein." So, his grave is enlarged and his charitable deeds take the form of a handsome, well-dressed, sweet smelling man who says you him: "I am bringing you glad tidings of the satisfaction of Allah and the everlasting bliss of paradise." He says then to him: "May Allah give you glad tidings. Who are you? Your face is laden with goodness." The man replies: "This is your promised day - or he said, your promised reward - and I am your good deeds. I swear by Allah you have always been quick in observing His orders and slow in disobeying Him. May Allah reward you." So, he says: "O Allah! Establish the Last Hour so that I can go back to my family and property."

Al-Bara'a said: "If he is a disbeliever who indulges in the pleasures of worldly life and forgets about the Day of Judgment, when he approaches the end of his life and is about to die, an angel sits next to his head and says to him: "Come out, you vicious soul, to suffer from the wrath and fury of Allah." Then, black-faced angels whose faces are as dark as the night come down from hell carrying shrouds of fire. They sit far away from him until the angel of death takes the soul. When he does, they immediately clutch it. Then, his soul is divided in his body and the angels take it out cutting his nerves and veins like a forked iron bar coming out from wet wool giving the most disgusting smell

ever. The angels take it to heaven. Whenever they pass by any creature between the earth and the sky, he asks them: "Whose foul soul is this?" and they answer: "It is soul of so-and-so (calling him with the worst name he hates)." Then, they reach the gates of worldly sky, which do not open for him. Then, it is said to them: "Take him back to the earth. I promised them that as I created them from the earth, so I will return them ad then take them out once more." *Al-Bara'a* said: "So, they throw him from the sky, and he read the verse: **"If anyone assigns partners to Allah, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped like a bird on its prey and thrown him into a far distant place**." *Al-Bara'a* then added: "So, they return him to the earth and his soul goes back to his body. Then, two austere angels come and reprimand him. They seat him and ask: ""Who is your Lord? What is your religion? Who is your Prophet?" So, he answers: "I don't know." Then, they ask: "What do you say about the man sent to you with Allah's message?" He cannot remember his name at that time, and they tell him that his name is Muhammad. He says: "I don't know. I heard the people say that." Then, they say to him: "May you have no knowledge at all!" At that point, his grave is narrowed until his organs quake. His vicious deeds take the form of an ugly, hideously-dressed, bad smelling man who says you him: "I am bringing you bad tidings of the wrath of Allah and the everlasting torture of hell." He says then to him: "Who are you? Your face is laden with evil." The man replies: "I am your vicious deeds. I swear by Allah you have always been slow in observing His orders and quick in disobeying Him."

Amr narrated in the *Hadith* he reported from *Minhal Ibn Amr,* quoting *Zazan,* quoting in turn *Al-Bara'a Ibn Azib* that the Prophet, may the peace and blessings of Allah be upon him, said: "A deaf, mute creature who is equipped with a huge sledgehammer is assigned to attend

to him. He hits him once so hard that every creature hears the sound except for man and the Jinn. Then, his soul is returned to him and he hits him again and again." The *Hadith* is reported by *Abu Dawud Al-Tayalesi* and verified by *Ali Ibn Ma'bad Al-Jahni* who added to it the following sentences: "A deaf, blind creature who is equipped with a huge sledgehammer is assigned to attend to him. He hits him hard from his forelock to his waist, and then hits him again and again." In other versions of the *Hadith*, he adds to the description of the sledgehammer: "It is so heavy that if mankind and the Jinn gather to move it, they will not be able to. He hits him once after which he turns into dust. They his soul comes back to him and the creature hits him so hard that every creature on earth, except for the Jinn and mankind, hears its dreadful sound. Then, it is said: "Furnish his grave with two panes of fire and open to him a door to hell. And it is immediately done." (*Hadith Sahih*)

١٠٩- وخرج أبو عبد الرحمن النسائي بسنده عن أبي هريرة أن رسول الله ﷺ قال: ((إذا احتضر المؤمن أتته ملائكة الرحمة بحريرة بيضاء فيقولون: اخرجي راضية مرضيا عنك إلى روح وريحان ورب راض غير غضبان فتخرج كأطيب ريح المسك حتى إنه ليناوله بعضهم بعضاً حتى يأتوا به باب السماء فيقولون: ما أطيب هذه الريح التي جاءتكم من الأرض؟ فيأتون به أرواح المؤمنين فلهم أشد فرحا من أحدكم بغائبه يقدم عليه فيسألونه: ما فعل فلان؟ ما فعلت فلانة؟ فيقولون: دعوه فإنه كان في غم الدنيا فإذا قال: ما أتاكم؟ قالوا: ذهب به إلى أمه الهاوية، وإن الكافر إذا احتضر أتته ملائكة العذاب بمسح فيقولون: اخرجي ساخطة مسخوطاً عليك إلى عذاب الله فتخرج كأنتن ريح خبيثة حتى يأتوا به باب الأرض فيقولون: ما أنتن هذه الريح؟ حتى يأتوا به أرواح الكفار)). [حديث صحيح]

109- *Abu Abdul-Rahman Al-Nasae'e* reported that *Abu-Huraira*, may Allah be pleased with him, narrated that

the Prophet, may the peace and blessings of Allah be upon him, said: "When a believer approaches the end of his life, angels of mercy come to him carrying a white silk cloth and say to him: "Come out, you virtuous soul, to enjoy Allah's forgiveness and satisfaction," and so it smoothly comes out like the best fragrance that is so pleasant that the angels give it to each other until they reach the gate of heaven. When they pass by the creatures of the sky, they ask: "What a sweet perfume coming from the earth!" The angels then bring him to the souls of the believers who become as happy as any of you who misses a person and suddenly meets him. They then begin to ask him: "What did so-and-so do? What about so-and-so? Then, the angels say: "Leave him as he has been suffering from the distresses of worldly life." But, when the disbeliever approaches the end of his life and is about to die, the angels of torture bring him a sackcloth and say to him: "Come out, you vicious soul, disgruntled, to suffer from the wrath and fury of Allah." Then, the soul comes out giving the most disgusting smell ever. The angels take it to the gate of the earth and say: "How disgusting this smell is!" until it joins the souls of the disbelievers. (*Hadith Sahih*)

Chapter 34

باب اختلاف الآثار في سعة القبر على المؤمنين بالنسبة إلى أعمالهم

Different Traditions on the Vastness of the Grave of a Believer

١١٠- جاء في حديث البخاري، ومسلم: ((أنه يفسح له سبعون ذراعا)) وفي الترمذي: ((سبعون ذراعاً في سبعين ذراعاً)) وفي حديث البراء: ((مد البصر)) وخرج علي بن معبد عن معاذة قالت: قلت لعائشة - رضي الله عنها -: ألا تخبرينا عن مقبورنا ما يلقى وما يصنع به؟

فقالت: إن كان مؤمناً فسح له في قبره أربعون ذراعاً.

قلت: وهذا إنما يكون بعد ضيق السؤال وأما الكافر فلا يزال قبره عليه ضيقاً.

110- *Bukhari* and *Moslem* both reported that the 'grave of a believer will be 70 yards.'

In *At-Tirmizi*, it will be 70 sq. yards. In the *Hadith* of *Al-Bara'a*, it will as wide as one could see. *Ali Ibn Ma`bad* reported on the authority of *Mu`adhah* that she asked *A'isha*: "Will you tell us about our graves, what is going to happen to us?" She said: "If a person is a believer, his grave will be as wide as 40 yards." I said: "This will follow the pressure of the grave at the time of the questioning. As for an unbeliever, his grave will be always narrow."

Chapter 35

باب ما يكون منه عذاب القبر واختلاف أحوال العصاة فيه بحسب اختلاف معاصيهم

The causes of grave torture (The different conditions of the disobedient according to their sins)

١١١- أبو بكر بن أبي شيبة عن أبي هريرة عن النبي ﷺ قال: ((أكثر عذاب القبر من البول)). [حديث صحيح]

111- On the authority of *Abu Huraira*, may Allah be pleased with him, *Abu Bakr Ibn Abu Shaiba* reported that the Prophet, may the peace and blessings of Allah be upon him, said: "Urine is what makes most people tormented in the grave." (*Hadith Sahih*)

١١٢- والبخاري ومسلم عن ابن عباس قال: مر النبي ﷺ على قبرين فقال: ((إنهما ليعذبان وما يعذبان في كبير، أما أحدهما فكان

يمشي بالنميمة، وأما الآخر فكان لا يستنزه من بوله)) فدعا بعسيب رطب فشقه باثنين ثم غرس على هذا واحداً وعلى هذا واحدا، ثم قال: لعله يخفف عنهما ما لم ييبسا)).

112- *Bukhari* and *Moslem* reported that *Ibn Abbas* said: "The Prophet of Allah, peace and blessings be upon him, passed by two graves and said: "They are being tortured because of minor failings. One of them used to spread slander amongst people and the other used not to cleanse himself after urination." Then, he asked for a fresh green plant and divided it into two. Then, he planed one on each grave and said: "So long as these are green, they will alleviate their torment."

١١٣- وفي رواية: ((كان لا يستنزه عن البول أو من البول)) رواهما مسلم. [حديث صحيح لغيره]

113- In another narration of the Hadith, the Prophet, may the peace and blessings of Allah be upon him, is reported to have said: "... He used not to perfectly cleanse himself of urine..." (Reported by *Moslem - Hadith Sahih* reported by others).

١١٤- البخاري عن سمرة بن جندب قال: كان النبي ﷺ إذا صلى صلاة أقبل علينا بوجهه، فقال: ((من رأى منكم الليلة رؤيا))؟ قال: فإن رأى أحد رؤيا قصها، فيقول ما شاء الله، فسألنا يوماً فقال: ((هل رأى أحد منكم رؤيا؟)) قلنا: لا. قال: ((لكني رأيت الليلة رجلين أتياني فأخذا بيدي فأخرجاني إلى الأرض المقدسة، فإذا رجل جالس ورجل قائم بيده كلوب من حديد يدخله في شدقه حتى يبلغ قفاه، ثم يفعل بشدقه الآخر مثل ذلك ويلتئم شدقه هذا فيعود فيصنع مثله قلت: ما هذا؟ قالا: انطلق، فانطلقنا حتى أتينا على رجل مضطجع على قفاه ورجل قائم على رأسه بفهر أو صخرة فيشدخ بها رأسه، فإذا ضربه تدهده الحجر فانطلق ليأخذه فما يرجع إلى هذا حتى يلتئم رأسه وعاد رأسه كما هو فعاد إليه

فضربه. قلت: ما هذا؟ قالا: انطلق فانطلقنا إلى ثقب مثل التنور أعلاه ضيق وأسفله واسع يتوقد تحته نار، فإذا اقترب ارتفعوا حتى كادوا أن يخرجوا، فإذا خمدت رجعوا فيها وفيها رجال ونساء عراة، فقلت: ما هذا؟ قالا: انطلق، فانطلقنا حتى أتينا على نهر من دم فيه رجل قائم وعلى شط النهر رجل بين يديه حجارة، فأقبل الرجل الذي في النهر فإذا أراد أن يخرج رمى الرجل بحجر في فيه فرده حيث كان فجعل كلما جاء ليخرج، رمى في فيه بحجر فيرجع كما كان فقلت: ما هذا؟ قالا: انطلق فانطلقنا، حتى انتهينا إلى روضة خضراء فيها شجرة عظيمة وفي أصلها شيخ وصبيان. وإذا رجل قريب من الشجرة بين يديه نار يوقدها فصعدا بي الشجرة وأدخلاني داراً لم أر قط أحسن منها فيها شيوخ وشباب ونساء وصبيان، ثم أخرجاني منها فصعدا بي الشجرة، فأدخلاني داراً هي أحسن وأفضل، فيها شيوخ وشباب قلت: طوفتماني الليلة فأخبراني عما رأيت، قالا: نعم الذي رأيت يشق شدقه: فكذاب يحدث بالكذب، فتحمل عنه حتى يبلغ الآفاق فيصنع به إلى يوم القيامة والذي رأيته يشدخ رأسه: فرجل علمه الله القرآن فنام عنه بالليل ولم يعمل فيه بالنهار. يفعل به إلى يوم القيامة، وأما الذين رأيتهم في الثقب فهم الزناة، والذي رأيته في النهر آكل الربا، والشيخ في أصل الشجرة: إبراهيم والصبيان حوله: فأولاد الناس. والذي يوقد النار: مالك خازن النار، والدار الأولى: دار عامة المؤمنين، وأما هذه الدار: فدار الشهداء، وأنا جبريل، وهذا ميكائيل فارفع رأسك فرفعت رأسي فإذا فوقي مثل السحاب، قالا: ذلك منزلك، فقلت: دعاني أدخل منزلي. قال: إنه بقي لك عمر، ولم تستكمله فلو استكملته أتيت منزلك)). [حديث صحيح]

114- *Bukhari* reported that *Samura Ibn Jundob* said: “The Prophet, may the peace and blessings of Allah be upon him, used to turn his face toward us after he finishes prayer and ask: “Who has seen a vision (dream) tonight?” If one of us saw one, he would tell it and the Prophet then comments: “Allah, glory to Him, knows best.” One day, he asked us: “Have any of you seen a vision tonight?” We

answered in the negative. He said: “But I have. I have seen two people who led me to the Sacred Land, where I saw two persons: one of them was sitting down and the other was standing by him holding an iron hook which he puts into the other man’s jaw until it pierces through and reaches his nape. Then, he did the same to the other jaw. Then, the man’s jaws heal and return to normal once more. At this, the other man did what he had before. So, I asked the two men accompanying me: “What is this?” But they said: “Let’s go.” We went forth and I saw two men: the first was lying on his back and the second was standing by him holding a rock. Every time the second man hits the first with the rock on his head, his head is fractured and the rock rolls far away. So, he goes to collect it while the first man’s head gets healed and returns to normal. Then, he does the same again and again. So, I asked the two men accompanying me: “What is this?” But they said: “Let’s go.” We went forth and I saw a hole that looked like a furnace; being narrow in the top and wide in the bottom with blazing fire under it. Naked men and women were locked in that furnace. Whenever the fire blazes, they rise up till they reach the top and almost come out of the furnace, only to get down again when the flames are about to quench. So, I asked the two men accompanying me: “What is this?” But they said: “Let’s go.” We went forth and I saw a river of blood with a man in the center and another on the beach holding many stones. Whenever the man in the river gets closer to the beach in an attempt to get out, the other one throws a stone in his mouth returning him to the center. Then, the man in the river attempts again to come out, only to be thrown once more by a stone, and so on. So, I asked the two men accompanying me: “What is this?” But they said: “Let’s go.” We went forth and I saw a green garden that contains a very large tree under which an old man and some children sit. Close to the tree, there stood a man smoldering a fire. The two people accompanying me

led me to ascend the tree. They conducted me to a house - full of old and young men - that is more beautiful than anything I have ever seen before. So, I said to the two men accompanying me: "You made me wander tonight, so explain to me what I have seen."

One of them said: "As for the one whose jaw is pierced by the hook, he is a liar who used to tell lies that become well-known in worldly life. He will stay like this till the Day of Judgment. As for the man whose head is fractured, he is a man whom Allah has taught the Qur'an. But, he neither recited it at night nor applied it during the day. He will remain like this till the Day of Judgment. As for those whom you saw locked in the furnace, they are the adulterers, and the one standing in the river of blood, is the person who deals in usury. As for the old man standing by the tree, he is Abraham, peace and blessings be upon him, and the children surrounding him are mankind. The one who blazes the fire is *Malik*, the angel of hell and the first house we entered is the paradise of believers. But, this house we are in now is the paradise of martyrs. I am Gabriel and this is Michael. Now, raise your head, Muhammad." So, I raised my head and saw something like clouds. They said: "This is your abode." I said: "Let me in," but they said: "You still have some years to live, when they end, you will enter your house." (*Hadith Sahih*)

١١٥- وذكر أبو داود عن أنس بن مالك قال: قال رسول الله ﷺ: ((لما عرج بي مررت بقوم لهم أظفار من نحاس يخمشون وجوههم وصدورهم. فقلت: من هؤلاء يا جبريل؟ قال: الذين يأكلون لحوم الناس ويقعون في أعراضهم)). [حديث صحيح]

115- *Abu Dawud* reported that *Anas Ibn Malik* said: "The Messenger of Allah (peace and blessings be upon him) said: "On the Night of Ascension I passed by some people with copper nails with which they scratch their chests and

faces. I asked: 'Who are these people, o Gabriel?' and he said: 'Those are the people who speak ill of people and spread gossips about them.'

Chapter 36

باب قوله تعالى:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا﴾ الآية

The explanation of the verse that reads: "Allah will establish in strength those who believe, with the word that stands firm, in this world."

١١٦- مسلم عن البراء بن عازب عن النبي ﷺ قال: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ﴾ قال: نزلت في عذاب القبر. يقال له: من ربك؟ فيقول: الله ربي. ونبي محمد فذلك قوله ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ﴾ .

وفي رواية أنه قول البراء: ولم يذكر النبي ﷺ.

قلت: وهذا الطريق وإن كان موقوفا فهو لا يقال من جهة الرأي فهو محمول على أن النبي ﷺ قاله كما في الرواية الأولى. كما خرجه النسائي وابن ماجه في سننهما والبخاري في صحيحه، وهذا لفظ البخاري.
[حديث صحيح]

116- On the authority of *Al-Bara'a Ibn Azib, Moslem* reported that the Prophet, may the peace and blessings of Allah be upon him, said: "The glorious verse reading: "**Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter**" was revealed to comment on the torture of the grave. A dead person will be asked: "Who is your Lord?

He will answer: "Allah is my Lord and Muhammad is my prophet." This is the meaning of the verse: "**Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter**." In another narration of the Hadith, it is reported that *Al-Bara'a* said these words and not the Prophet, peace and blessings be upon him. I said: "Although *mawquf*, this chain of transmitters indicates that the Prophet used the phrasing of the first *Hadith*. This *Hadith* is verified by *Al-Nasae'e* and *Ibn Maja* in their Sunan and *Bukhari* in his Sahih. (*Hadith Sahih*)

١١٧- حدثنا جعفر بن عمر قال: حدثنا شعبة عن علقمة بن مرثد، عن سعد بن عبيدة عن البراء بن عازب عن النبي ﷺ قال: ((إذا أقعد العبد المؤمن في قبره. أتى ثم يشهد أن لا إله إلا الله وأن محمداً رسول الله فذلك قوله: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾ الآية))، وخرجه أبو داود أيضاً في سننه. فقال فيه: عن البراء بن عازب أن رسول الله ﷺ قال: ((إن المسلم إذا سئل في القبر فشهد أن لا إله إلا الله وأن محمداً رسول الله (ﷺ) فذلك قوله (تعالى): ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ﴾ وقد مضى هذا المعنى في حديث البراء الطويل مرفوعاً والحمد لله. [حديث صحيح]

117- On the authority of *Ja'far Ibn Omar*, who said: "*Shu'ba* told us from *Alqama Ibn Marthad* quoting *Sa'ad Ibn Ubaida*, quoting in turn *Al-Bara'a Ibn Azib*, the Prophet, may the peace and blessings of Allah be upon him said: "When the faithful believer is seated in his grave, he testifies that there is no god but Allah and that Muhammad is the Prophet of Allah. This is the explanation of the glorious verse that reads: "**Allah will establish in strength those who believe, with the word that**

stands firm, in this world and in the hereafter." *Abu Dawud* verified this *Hadith* in his Sunan saying: "*Al-Bara'a Ibn Azib* said that the Prophet, may the peace and blessings of Allah be upon him said: "When the Muslim is asked in his grave, and he testifies that there is no god but Allah and that Muhammad is the Prophet of Allah, this is the explanation of the glorious verse that reads: "**Allah will establish in strength those who believe, with the word that stands firm, in this world and in the hereafter,**" as mentioned before in the long *Hadith* narrated by *Al-Bara'a*. (*Hadith Sahih*)

١١٨- وخرج النسائي عن جامع بن شداد، قال: سمعت عبد الله بن يسار يقول: كنت جالساً عند سلمان بن صرد، وخالد بن عرفطة، فذكرا: أن رجلا مات ببطنه، فإذا يشتهيان أن يشهدا جنازته، فقال أحدهما للآخر: ألم يقل رسول الله ﷺ: ((من يقتله بطنه لم يعذب في قبره)) أخرجه أبو داود الطيالسي في مسنده، قال: حدثنا شعبة، قال: أخبرنى جامع بن شداد، فذكره وزاد: فقال الآخر: بلى. [حديث صحيح]

118- *Al-Nasae'e* reported from *Jame'e Ibn Shaddad* that he heard *Abdullah Ibn Yasar* saying: "I was sitting with *Salman Ibn Sird* and *Khalid Ibn Arfata* when they mentioned that a man died of an internal disease and expressed their desire to attend his funeral. One of them said to the other: "Did not the Prophet of Allah, peace and blessings be upon him, say: "He who dies of an internal disease would not be tortured in his grave?" (Verified by *Abu Dawud Al-Tayalesi* in his Musnad introducing it as follows: "*Shu'ba* reported that *Jame'e Ibn Shaddad* said: (and he mentioned the same wording) and added that the other answered the question in the affirmative.)

(*Hadith Sahih*)

١١٩- الخامس: روى الترمذي، عن ربيعة بن سيف، عن عبد الله بن عمرو قال: قال رسول الله ﷺ: ((ما من مسلم يموت يوم الجمعة أو ليلة الجمعة إلا وقاه الله فتنة القبر)). قال: هذا حديث حسن غريب، وليس إسناده بمتصل، ربيعة بن سيف إنما يروى عن عبد الرحمن الحلبي عن عبد الله ابن عمرو، ولا نعرف لربيعة بن سيف سماعاً من عبد الله بن عمرو.

119- *At-Termizi* reported that *Rabee'a Ibn Seif* quoted *Abdullah Ibn Amr* who said: "The Prophet of Allah, peace and blessings be upon him said: "The Muslim who dies on Friday, whether during the day or at night, will be protected from the torture of the grave." *At-Termizi* said that this *Hadith* is *Hasan*, *ghareeb* but does not have *isnad motasil*. *Rabee'a Ibn Seif* always narrated *Hadiths* from *Abdul-Rahman Al-Hobla* quoting *Abdullah Ibn Amr*. We have never known that he reported *Hadiths* from *Abdullah Ibn Omar*.

Chapter 37

باب ما جاء أن الميت يعرض عليه مقعده بالغداة والعشي

The dead person is brought to his abode (in paradise or hell) morning and evening

١٢٠- البخاري ومسلم عن ابن عمر أن رسول الله ﷺ قال: ((إن أحدكم إذا مات عرض عليه مقعده بالغداة والعشي إن كان من أهل الجنة فمن أهل الجنة، وإن كان من أهل النار فمن أهل النار، يقال: هذا مقعدك حتى يبعثك الله إليه يوم القيامة)). [حديث صحيح]

120- On the authority of *Ibn Omar*, *Bukhari* and *Moslem* reported that the Prophet, may the peace and

blessings of Allah be upon him, said: "When a person dies, his last abode is shown to him twice in the morning and in the evening whether he is of the dwellers of paradise or hell. It is then said to him: "This is your eternal abode until Allah resurrects you on the Day of Judgment."

(*Hadith Sahih*)

121- Scholars stated that the sentence, 'his last abode is shown to him,' - and in other narrations of the *Hadith* 'he is shown his last abode' - reveals a severe kind of punishment. Just as it is painful in this worldly life for anyone to be shown the tool with which he is going to be killed or tortured, it is painful for the dead person to be threatened of torture without seeing the tool of torment. We seek refuge in Allah's mercy and grace from His penalty and torment. A glorious verse in the Qur'an says about disbelievers: "**In front of the fire will they be brought morning and evening**." So, Allah, glory to Him, tells us that disbelievers are brought to hell just as believers are brought to paradise. But, it is asked: "Is every believer brought to paradise?" The answer to this is that 'only believers who have complete faith in Allah and those He wants to save from hell will be brought to their last abode in paradise.

As for those who mixed good deeds with sins, they have two abodes which they see at a time. They also see their deeds personified in two people - good and bad - at a time or sequentially. It is also probable that the dwellers of paradise refer to anyone who enters it. And Allah Almighty knows best.

It is also assumed that showing the dead person's abode can either be confined to the soul only, or to the soul with part of the body, or with the whole body. So, the soul of the dead person is returned to his body when the two angels seat him in the grave. They say to him: "Look at your abode in hell. Allah has replaced it with an abode in paradise." However, torture can be felt and pain makes

sinners suffer and the whole affair is hard. Some scholars likened the torture of the soul to the state of the sleeper whose soul is tortured or delighted while the body does not feel any such things.

١٢٢- وقال عبد الله بن مسعود: أرواح آل فرعون في أجواف طير سود يعرضون على النار كل يوم مرتين يقال لهم: هذه داركم فذلك قوله تعالى: ﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُواً وَعَشِياً﴾ وعنه أيضا: أن أرواحهم في جوف طير سود تغدو على جهنم وتروح كل يوم مرتين فذلك عرضها. [خبر حسن]

122- *Abdullah Ibn Mas'ood*, may Allah be pleased with him, said: "The souls of the family of the Egyptian Pharaoh are placed inside some black birds. They are brought to hell twice every day and told that it is their last abode. This is the explanation of the glorious verse that reads: "**In front of the fire will they be brought morning and evening**." *Abdullah Ibn Mas'ood* also reported that their souls are put inside black birds that pass by hell two times a day. (An authentic account)

Chapter 38

باب كم الشهداء ؟ ولم سمي شهيدا ؟ ومعنى الشهادة

How many martyrs are there?
Why a martyr is called so?
What is the meaning of martyrdom?

١٢٣- الترمذي، عن أبي هريرة أن رسول الله ﷺ قال: ((الشهداء خمسة: المبطون، والمطعون، والغريق، وصاحب الهدم، والشهيد في سبيل الله عز وجل)) وقال: هذا حديث حسن صحيح. [حديث صحيح]

123- On the authority of *Abu-Huraira*, may Allah be pleased with him, *At-Termizi* reported that the Prophet of Allah said: "A martyr is one of five persons: he who dies of an internal disease; he who is stabbed to death; he who dies under the debris of a destroyed wall or a building; and he who dies in the cause of Allah, glory to Him." *At-Termizi* said that this *Hadith* is *Hasan Sahih* (*Hadith Sahih*).

١٢٤- وروت عائشة - رضي الله عنها - قالت: قال رسول الله ﷺ: ((إن فناء أمتي بالطعن والطاعون)) قالت: أما الطعن فقد عرفناه، فما الطاعون؟ قال: ((غدة كغدة البعير تخرج في المراق والإباط، من مات منها مات شهيداً)) - أخرجه أبو عمر في (التمهيد والاستذكار).
[حديث صحيح]

124- *A'isha*, may Allah be pleased with her, narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "My *Umma* will be destroyed by killing and plague." She asked: "We know killing, Prophet of Allah, but what is the plagues?" He answered: "It is a gland like a camel's hump which appears in the armpit. He who dies because of it would be a martyr." (Verified by *Abu Omar* in his book titled Preparation and Learning) (*Hadith Sahih*)

Chapter 39

باب ما جاء أن الإنسان يبلى ويأكله التراب إلا عجب الذنب

How man's body decays after death except for the coccyx

١٢٥- مسلم وابن ماجه عن أبي هريرة قال: قال رسول الله ﷺ: ((ليس من الإنسان شيء إلا يبلى إلا عظم واحد وهو عجب الذنب، ومنه يركب الخلق يوم القيامة)). [حديث صحيح]

125- *Moslem* and *Ibn Maja* reported that *Abu Huraira* narrated that the Prophet of Allah, peace and blessings be upon him, sad: "Every organ in the human body will decay after death except for the coccyx, from which people will grow on the Day of Judgment." (*Hadith Sahih*)

١٢٦- وعنه قال: قال رسول الله ﷺ: ((كل ابن آدم يأكله التراب إلا عجب الذنب، منه خلق، ومنه يركب)). [حديث صحيح]

126- *Abu Huraira* also narrated that the Prophet of Allah, peace and blessings be upon him, said: "The bodies of all sons of Adam will be eaten by the sand of the grave, except for the coccyx. They were created from it, and from it will they be built again." (*Hadith Sahih*)

Section

١٢٧- **فصل:** يقال: عجم وعجب بالميم والباء: لغتان، وهو جزء لطيف في أصل الصلب، **وقيل:** هو رأس العصعص كما رواه ابن أبي داود في كتاب البعث من حديث أبي سعيد الخدري قيل: يا رسول الله، وما هو؟ قال: ((مثل حبة خردل ومنه تنشؤون))، وقوله ((منه خلق ومنه يركب)) أي أول ما خلق من الإنسان هو، ثم إن الله تعالى يبقيه إلى أن يركب الخلق منه تارة أخرى. [حديث حسن].

127- The coccyx is a tiny bone found in man's back. *Abu Dawud* narrated from the *Hadith* of *Abu Sa'eed Al-Khudri* that the Prophet, peace be upon him was asked: "O Prophet of Allah! What is the coccyx?" He answered: "It resembles a tiny grain of mustard from which your bodies will grow."

His sentence 'they were created from it, and from it they will be built again' means that it is the first part of the human body to be created and that Allah keeps it till He builds their bodies from it once more. (*Hadith Hasan*)

Chapter 40

باب لا تأكل الأرض أجساد الأنبياء ولا الشهداء ، وأنهم أحياء

The bodies of prophets and martyrs do not decay (They are alive)

قال الله تعالى: ﴿بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ﴾ ولذلك لا يغسلون ولا يصلى عليهم. ثبت ذلك في الأحاديث الصحيحة في شهداء أحد وغيرهم، وليس هذا موضع ذكرها.

Allah Almighty says: **"Nay, they live finding their sustenance from their Lord."** So, people should neither perform *Ghusl* nor prayer over the dead bodies of prophets or martyrs. This is proved in the *Hadiths* concerning the martyrs of the battle of *Uhud* and others.

١٢٨- مالك بن عبد الرحمن بن أبي صعصعة أنه بلغه أن عمرو بن الجموح وعبد الله بن عمرو الأنصاريين ثم السلميين كانا قد حفر السيل قبرهما، وكان قبرهما مما يلي السيل، وكانا في قبر واحد، وهما ممن استشهد يوم أحد فحفر عنهما ليغيرا مكانهما فوجدا لم يتغيرا كأنهما ماتا بالأمس، وكان أحدهما قد جرح فوضع يده عل جرحه فدفن، وهو كذلك فأميطت يده عن جرحه، ثم أرسلت فرجعت كما كانت، وكان بين أحد وبين يوم حفر عنهما ست وأربعون سنة، وقال أبو عمر : هذا حديث لم يختلف عن مالك في انقطاعه وهو حديث يتصل من وجوه صحاح عن جابر . [خبر صحيح]

128- *Malik Ibn Abdul-Rahman Ibn Abu Sa'asa'a* said that he learnt that the graves of both *Omar Ibn Al-Jamouh* and *Abdullah Ibn Omar*, who were both from the *Ansar*, were swept away by the torrent. Their bodies were places in one grave next to the torrent and both were killed

in the battle of *Uhud*. So, people dug a new place for them to be buried. When they began moving them, they found their dead bodies unchanged as if they were killed just one day before. One of them was wounded before his death, and when he died he put his hand on the wound and was buried as such. When the people moved him, his hand dropped from over the wound, and then returned to its place once more. The interval between *Uhud* and the day these two Companions were moved from their graves was about forty six years. *Abu Omar* said: "This *Hadith* has broken *isnad* and was considered *Motasil* by *Jabir*."

(An authentic account)

Chapter 41

باب في انقراض هذا الخلق وذكر النافخ والصعق وكم بين النفختين؟ وذكر البعث والنشر والنار

The destruction of creation (Blowing the trumpet, and swooning – The interval between the two times of blowing) (Resurrection – Presentation – Hell)

١٢٩– مسلم عن عبد الله بن عمرو قال: قال رسول الله ﷺ: ((يخرج الدجال في أمتي فيمكث أربعين يوما أو أربعين -- لا أدري أربعين يوماً أو أربعين شهراً أو أربعين عاماً – فيبعث الله تعالى عيسى ابن مريم – عليه (الصلاة و) السلام كأنه عروة بن مسعود فيطلبه فيهلكه، ثم يمكث الناس سبع سنين ليس بين اثنين عداوة، ثم يرسل الله عز وجل ريحاً باردة من قبل الشمال، فلا يبقى على وجه الأرض أحد في قلبه مثقال ذرة من خير أو إيمان إلا قبضته، حتى إن أحدكم لو دخل في كبد جبل لدخلت عليه حتى قبضته، فيبقى شرار الناس في خفة الطير وأحلام السباع لا يعرفون معروفا ولا ينكرون منكرا، فيتمثل لهم الشيطان فيقول: ألا تستجيبون؟ فيقولون: فما تأمرنا؟ فيأمرهم بعبادة

الأوثان وهم في ذلك دار رزقهم وحسن عيشهم ثم ينفخ في الصور فلا يسمعه أحد إلا أصغى ليتا ورفع ليتاً)) قال: ((فأول من يسمعه رجل يلوط حوض إبله فيصعق ويصعق الناس)) ثم قال: ((يرسل الله)) أو قال: ((ينزل الله مطراً كأنه الطل فينبت منه أجساد الناس: ﴿ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ﴾ ثم يقال: يا أيها الناس هلموا إلى ربكم ﴿وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ﴾ ثم يقال: أخرجوا بعث النار فيقال: من كم؟ فيقال: من كل ألف تسعمائة وتسعة وتسعين)) قال: ((فذلك يوم يجعل الولدان شيباً وذلك يوم يكشف عن ساق)). [حديث صحيح]

129- *Moslem* reported that *Abdullah Ibn Omar* said: "The Prophet, peace and blessings be upon him, said: "When *Al-Dajjal* appears in my nation, he will stay for forty – I don't know whether he will stay for forty days or months or years. Then, Allah, glory to Him, will send Jesus, son of Mary in the shape of *Urwa Ibn Mas'ood*. So, he will seek *Al-Dajjal* and kill him. After that, he will stay for seven years during which no two people will have enmity between them. Then, Allah will send a cool wind from the North that will render anyone on earth who has an atom of faith or goodness in his heart dead. If one of you enters into a deep cave in a mountain, he will not escape it. Only evil people will remain alive. They will not order themselves or others to carry out good deeds, nor will they ward off evil. Satan will then be personified to them saying: "Won't you respond to me?" They will ask: "What would you tell us to do?" He will tell them to worship idols while they roll in pleasures and prosperity. Then, the trumpet will be blown. The Prophet added: "The first one to hear the trumpet will be a man who mends the basin of his camels. He will swoon and so will the rest of the people." Then, he said: "Allah will then send some light rain from which people's bodies will grow: **"Then will a**

second one be sounded, when, behold, they will be standing and looking on". Then, it will be said: "O people! Come to your Lord!" "**But stop them, for they must be asked**." Then, it will be said: "Take out the dwellers of hell." It will be asked: "How many are they?" and people will hear the reply: "Take nine-hundred and ninety-nine persons from every thousand." The Prophet said: "That is the day on which little children will turn into old men and Allah will lay bare His shin." (*Hadith Sahih*)

١٣٠- مسلم عن أبي هريرة قال: قال رسول الله ﷺ: ((ما بين النفختين أربعون)) قالوا: يا أبا هريرة أربعين يوما؟ قال: أبيت. قالوا: أربعين شهراً قال: أبيت. قالوا: أربعين عاماً؟ قال: أبيت. ثم ينزل الله (تعالى) من السماء ماء فينبتون كما ينبت البقل قال: ((ليس من الإنسان شيء إلا يبلى، إلا عظماً واحداً)) وفي رواية ((لا تأكله الأرض أبدا)) وهو عجب الذنب ومنه يركب الخلق يوم القيامة، وعند ابن وهب في هذا الحديث: فأربعون جمعة؟)) قال أبيت. وإسناده منقطع.

130- *Moslem* narrated that *Abu Huraira* said: "The Prophet, may the peace and blessings of Allah be upon him, said: "An interval of forty separates between the two times of blowing the trumpet." They asked: "O *Abu Huraira*! You mean forty days?" He said: "I don't know." They asked: "Or forty months?" He replied: "I don't know." Then, they said: "You mean forty years?" he replied: "I don't know." He said: "Allah will send rain from which people's bodies will grow like plants as everything in the human body decays after death except for one bone. In another narration, he is reported to have said: "One bone will not decay after death which is coccyx from which people's bodies will be built again on the Day of Judgment.

(This *Hadith* has broken *isnad*)

Chapter 42

باب في قول الله تعالى:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَوَاتِ وَمَن فِي الأَرْضِ إِلاَّ مَن شَاءَ اللهُ﴾

Explanation of the verse reading:
"The trumpet will just be sounded, when all that are in the heavens and on earth will swoon except such as it will please Allah to exempt."

وهم الملائكة، أو الشهداء أو الأنبياء، أو حملة العرش، أو جبريل، أو ميكائيل أو ملك الموت. صعق: مات.

This verse refers either to the angels, the prophets, the martyrs, or to Gabriel or Michael or the angel of death.

١٣١- روى الأئمة عن أبي هريرة قال: قال رجل من اليهود بسوق المدينة: والذي اصطفى موسى على البشر. فرفع رجل من الأنصار يده فلطمه، قال: تقول هذا وفينا رسول الله ﷺ؟ فذكرت ذلك لرسول الله ((قال الله عز وجل ﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَوَاتِ وَمَن فِي الأَرْضِ إِلاَّ مَن شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ﴾ فأكون أول من رفع رأسه فإذا أنا بموسى آخذ بقائمة من قوائم العرش فلا أدري أرفع رأسه قبلي أو كان ممن استثنى الله ومن قال: أنا خير من يونس بن متى، فقد كذب)) لفظ ابن ماجه أخرجه عن أبي بكر بن أبي شيبة عن على بن مسهر، وأخرجه الترمذي عن أبي كريب محمد بن العلاء، قال حدثنا عبدة بن سليمان جميعا، عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة قال الترمذي: حديث حسن صحيح، وأخرجه البخاري ومسلم بمعناه. [حديث صحيح]

131- *Bukhari* and *Moslem* reported that *Abu Huraira* said: "Once a Jew was standing in Medina's main market-

place when he said: "I swear by Him Who preferred Moses to the rest of humanity that ..." Then, a Companion from the *Ansar* raised his hand and slapped him saying: "How dare you say that while we have the Prophet of Allah, peace and blessings be upon him?" So, I (*Abu Huraira*) told the Prophet about that and he commented: "Allah, glory to Him, says: **"The trumpet will just be sounded, when all that are in the heavens and on earth will swoon except such as it will please Allah to exempt. Then will a second one be sounded, when behold, they will be standing and looking on."** At that, I will be the first creature to raise his head, when I see Moses holding the pillars of the Throne. So I get confused not knowing whether I should raise my head before him or whether he is one of those Allah exempted. And he who says that I am better than Prophet *Yunus* would be telling a lie." (This *Hadith* was reported by *Ibn Maja* from *Abu Bakr Ibn Shaiba* quoting *Ali Ibn Mosher. At-Termizi* reported it from *Abu Kareeb Muhammad Ibn Al-Ala'a* quoting *Muhammad Ibn Amr*, in turn quoting *Abu Salama* from *Abu Huraira*. He said this *Hadith* is *Hasan Sahih.*) (*Hadith Sahih*)

132- Scholars disagreed among themselves about the identity of the exempted persons. Some of them maintained that they are the angels; some held that they are prophets and others said they are the martyrs. *Al-Haleemi* stated that they are martyrs, based on the *Hadith* narrated by *Ibn Abbas* to the effect that exemption is allotted to martyrs as Allah says about them: **"Think not of those who are slain in Allah's way as dead. Nay, they live finding their sustenance from their Lord."** The rest of the opinions are weak. *Abul-Abbas*, the celebrated scholar, stated that no definite opinion can be adopted as all of them are probable.

Chapter 43

باب الجمع بين آيات وردت في الكتاب في الحشر ظاهرها التعارض

Reconciling some verses that seem to be contradictory

١٣٣- منها قوله تعالى: ﴿وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلاَّ سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ﴾ وقال تعالى: ﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمْياً وَبُكْماً وَصُماً﴾ وفي آية ثالثة أنهم يقولون ﴿يَا وَيْلَنَا مَنْ بَعَثَنَا مِن مَّرْقَدِنَا﴾ وهذا كلام وهو مضاد للبكم. والتعارف: تخاطب وهو مضاد للصم والبكم معا، وقال تعالى ﴿فَلَنَسْئَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْئَلَنَّ الْمُرْسَلِينَ﴾ والسؤال لا يكون إلا بالأسماع، وإلا لناطق (يستمع) للجواب، وقال ﴿وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقاً﴾ وقال: ﴿فَإِذَا هُم مِّنَ الأَجْدَاثِ إِلَى رَبِّهِمْ يَنسِلُونَ﴾ قال: ﴿يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سِرَاعاً كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ﴾ والنسلان والإسراع مخالفان للحشر على الوجوه

133- One of the verses that seem ostensibly to be contra-dictory is the glorious verse that reads: "**One day he will gather them together (and it will be) as if they tarried but an hour of a day; they will recognize each other.**" Allah Almighty says in another verse: "**On the Day of Judgment We shall gather them together prone on their faces blind, dumb, and deaf.**" In a third verse, disbeliveers would say: "**Ah! Woe unto us! Who has raised us from our beds of repose?**" This speech is in contradiction to their state of dumbness and deafness. Likewise, recognition implies talking which oppo-

ses both deafness and dumbness. Almighty Allah also says: **"Then shall We question those to whom Our message was sent and those by whom We sent it."** The question must be directed to a person who can hear and speak. Moreover, Allah says: **"That day (the day when the trumpet will be blown) We shall gather the sinful blear-eyed (with terror)"**, and also says: **"The trumpet shall be sounded when behold! From the sepulchers (men) will rush forth to their lord,"** and says in a third verse: **"The day on which they will issue from their sepulchers in sudden haste as if they were rushing to a goal-post (fixed for them)."** Rushing and hastening, however, are inconsistent with gathering. The answer to that lies in the fact that people will not be in the same state after resurrection and rising up from their graves. Rather, they will go through a diversity of situations and states. These states are five. The first involves rising up from the graves; the second bearding to the place of judgment; the third the state of judgment itself; the fourth the state of herding to the place of recompense; and the fifth involves their stay in the abode in which they will settle.

134- The first state which is that of rising up from the graves will leave unbelievers endowed with all their senses and organs as it is clear in the verses reading: **"They will recognize each other." "In whispers will they consult each other: 'ye tarried not longer than ten (days),"** and **"They will be standing and looking on"**, and **"He will say: "what number of years did ye stay on earth?"** They will say: **"We stayed a day or part of a day: but ask those who keep account. He will say: "Ye stayed not but a little if ye had only known'! Did ye then think that We had created you in jest and that ye would not be brought back to us (for account)?"**

The second state is that of herding towards the place of judgment: In this state, unbelievers will also be endowed

with all their senses as Allah, Exalted be He, says: "**Bring ye up**," it shall be said, "**the wrongdoers and their wives and the things they worshipped besides Allah and lead them to (fierce) fire but stop them for they must be asked.**" In these verses, the phrase 'lead them' means show them, but you can not show something for a person who is deaf-mute and you can not ask a person who is dumb. Thus, it has been proved that unbelievers will have the senses of sight and hearing and the ability to speak.

The third state is that of judgment. They will also have all their senses in this state so that they can hear what is said and read the books in which their deeds are receded. Besides, their limbs will bear witness against them as to their bad deeds and they will be able to hear them. Allah, the Most-High, has told us in the Qur'an that they will say: "**Ah! Woe to us! What a book is this! It leaves out nothing small or great but takes account thereof.**" And they will say to their organs: "**Why bear ye witness against us?**" Therefore, they will witness the different states of the Day of Judgment and all that they used to deny in worldly life such as the severity of that day and the vicissitudes of people's harsh conditions on it.

The forth state is that of herding to hell. During this state, their abilities of hearing, sight, and speaking will be taken away from them as Allah says: "**On the Day of Judgment We shall gather them together, prone on their faces, blind, dumb and deaf: their abode will be hell.**" Moreover, the verse reading: "**The sinners will be known by their marks; and they will be seized by their forelocks and their feet**" might be an indication to their feeling when their senses of sight, hearing and speaking are taken away.

The fifth state is that of tarrying in fire. This state has a beginning and an end. In the beginning, they will be blind and deaf, and mute when they cover the distance

between the place of judgment and the edge of the hell in order to be humiliated and discriminated from others. Then, the senses will be given to them again to watch the fire, the torment that Allah prepared to them in it, and the angels of torment and all what they formerly denied. Then, they will settle in fire fully equipped with their abilities to speak, hear and see. Allah the Most-High, therefore, says: "**And thou will see them brought forward to (the penalty) in a humble frame of mind because of their disgrace and looking with a stealthily glance.**" Allah again says: "**If thou couldst but see when they are confronted with fire! They will say: "Would that we were but sent back! Then would we not reject the sings of our Lord but would be amongst those who believe!**" Moreover, another verse reads: "**Every time a new group of people enters it, they curse the one that went before until they follow each other into fire. The last Says about the first: 'Our Lord! It is these that misled us; so give them a double penalty in fire! He will reply: "Double for all but this ye don't understand! Then the first will say to that last.**" Allah again says: "**Every time a group is cast therein, its keepers will ask them: "Did no Warner come to you?" They will say: "Yes indeed: a Warner did come to us but we rejected him and said: "Allah never sent down any message**". Allah the Most-High has also told us that they would call the people of paradise saying to them:" **Pour down to us water or anything that Allah doth provide for your sustenance.**" The people of paradise will call out to them saying: "**We have indeed found the promises of our Lord to us true; have you also found your Lord's promises true?**" They shall say: "**yes.**" The unbelievers will cry again: "**O Malik (keeper oh hell)! Would that thy Lord put an end to us!**" He will say: "**Nay but ye shall abide!**" They also will say to

the keeper of hell: "**Pray to your Lord to lighten for us the penalty for a day (at last)!**" And the keepers of hell will reply: "**Did there not come to you your apostles with clear signs?**" They will say: "**Yes.**" They will reply: "**Then pray (as ye like) but the prayer of those without faith is nothing but futile wandering in mazes of error.**" As for its end and result, the unbelievers will say: "**Our Lord! Bring us out of this: if ever we return (to evil), then shall we be wrongdoers indeed!**" Then, Allah Almighty will say: "**Be ye driven into it (with ignominy) and speak ye not to me.**" Then their eternal stays in hell will be destined by an example that will be given for them. In this example, a sound ram called 'death' will be brought and slaughtered on the path between paradise and hell. It will be said to the people of paradise: "**Stay here for ever as there is no death.**" And the same sentence will be said to the people of hell. Meanwhile, their sense of hearing will be taken away. They also might lose their senses of sight and speaking. But it is certain that their sense of hearing will be taken away because Allah says: "**There sobbing will not be their lot nor will they there hear (ought else).**" Therefore, they will begin moaning and groaning when their sense of hearing is taken away. The wisdom behind taking away their sense of hearing might be that they have heard Allah's call in worldly life uttered by His messengers but they never responded. Rather they rejected the call and disbelieved, though its truth had been proved by logic. Since Allah's argument against them in worldly life was their ability to hear, He will punish them in hell after for their disbelief by taking away their sense of hearing. This is evident in their speech to the Prophet: "And in our ears is deafness, and between us and you is a screen!" They also said: "Listen not to this Qur'an and make noise in the midst of its recitation." Likewise, the people of Noah used to cover themselves with their garments, so that they may hide

from him, and in order not to see him nor listen to his speech. Allah the Most-High has also told the same about the unbelievers during the Prophet's lifetime as He says: **"Behold! They fold out their hearts that they may hide from him! Ah, even when they cover themselves with their garments, He knowth what they canceled and what they reveal."** Their sight, therefore, has been taken away because they saw what happened to others but they paid no heed. Similarly, their sense of speaking will be taken away because they disbelieved, though they were endowed with that sense before. This is how our scholars reconcile the verses and Allah Almighty knows best.

Chapter 44

باب ما جاء في حشر الناس إلى الله عز وجل حفاة عراة غرلا وفي أول من يكسى منهم وفي أول ما يتكلم من الإنسان

Gathering people before Allah bare footed, naked and uncircumcised (Who would be dressed first and which organs would speak first)

١٣٥- مسلم عن ابن عباس - رضي الله عنه - قال: قام فينا رسول الله ﷺ بموعظة فقال: ((يا أيها الناس إنكم تحشرون إلى الله حفاة عراة غرلاً كما بدأنا أول خلق نعيده وعداً علينا إنا كنا فاعلين، ألا وإن أول الناس يكسى يوم القيامة إبراهيم عليه (الصلاة و)السلام، ألا وإنه يؤتى برجال من أمتي فيؤخذ بهم ذات الشمال فأقول: يا رب أصحابي فيقول: إنك لا تدري ما أحدثوا بعدك. فأقول كما قال العبد الصالح: ﴿وَكُنتُ عَلَيْهِمْ شَهِيداً مَّا دُمْتُ فِيهِمْ﴾ إلى قوله ﴿العَزِيزُ الحَكِيمُ﴾

قـــال: فقـــال: إنهـــم لـــم يـــزالوا مدبرين على أعقابهم منذ فارقتهم)).
أخرجه البخاري أيضاً والترمذي [حديث صحيح]

135- On the authority of *Ibn Abbas*, may Allah be pleased with him, *Moslem* reported that the Prophet, peace and blessings be upon him, stood up among us and said: "O Muslims! You will be gathered before Allah bare-footed, naked, and uncircumcised (as Allah says): **"As We began the first creation We shall repeat it."** The first creature to be dressed on the Day of Judgment will be Abraham, peace and blessings be upon him. Lo! Some men of my followers will be brought and taken towards the left side (i.e. to hell), and I will say: "O Lord, my Companions! Allah would say to me: "You have no idea what change they implemented after your death." 'I will then say as the righteous pious slave, Jesus, did: **"And I was a witness over them whilst I dwelt amongst them."** The narrator added: then it will be said: "Those people relegated Islam, kept on turning on their heels since you left them." This *Hadith* is also reported by *Bukhari* and *At-Termizi*.

(Hadith Sahih)

١٣٦- عن معاوية بن (جبلة) - رضي الله عنه - عن النبي ﷺ فـــي حديـــث ذكـــره قال: وأشار بيده إلى الشام فقال: ((ههنا إلى ههنا تحشـــرون ركـــبانا ومشاةً وتجرون على وجوهكم يوم القيامة، (على) أفواهكم الفدام، توفون سبعين أمة، أنتم خيرهم على الله، وأكرمهم على الله وإن أول ما يعرب عن أحدكم فخذه)) وفي رواية أخرى ذكرها ابن شيبة: ((وإن أول ما يتكلم من الإنسان فخذه وكفه)). [حديث صحيح]

136- Narrated *Mu'aweya Ibn Jabala*, may Allah be pleased with him, that the Prophet, peace and blessings be upon him, pointed to the Levant and said: "There you will be gathered while being riders and walkers and you will be dragged on your faces on the Day of Judgment with other nations. You will be the most favored and the most

honored in the sight of Allah. The first organ to speak of one's body will be his thigh." In another version reported by *Ibn Abu Shaiba*, the Prophet said: "The first organ to speak of the man will be his thigh and palm." This explains the glorious verse reading: "**Every man that day will have concern enough to make him careless of others**"

١٣٧- مسلم عن عائشة - رضي الله عنها- قالت: سمعت رسول الله ﷺ يقـول: ((يحشـر الناس يوم القيامة حفاة عراة غرلا)) قلت: يا رسـول الله، الرجال والنساء جميعاً ينظر بعضهم إلى بعض؟ قال: يا عائشة، الأمر أشد من أن ينظر بعضهم إلى بعض)). [حديث صحيح]

137- On the authority of *A'isha*, may Allah be pleased with her; *Moslem* reported that she said: "Prophet Muhammad, peace and blessings be upon him, said: "People will be gathered barefooted, naked and uncircumcised." I said: "O Allah's Prophet! Will men and the woman look at each other?" "He said: "O *A'isha*! The situation will be too hard for them to pay attention to that" (*Hadith Sahih*)

138- On the authority of *Ibn Abbas,* may Allah be pleased with him, *At-Termizi* reported that the Prophet, peace and blessings be upon him, said: "You will be gathered barefooted, naked, and uncircumcised." Thereupon a woman said: "Shall people look at each one's organs?" "He then said: "O so-and-so, every man that day will suffer enough to make him heedless of others." *At-Termizi* said that this *Hadith* is *Hasan Sahih*. (*Hadith Sahih*)

139- *Ibn Al-Arabi* said: "There are many *Hadiths* that show how the presentation will take place, but only nine of them are to be relied on.

The first is a famous authenticated *Hadith* narrated by *Abu-Huraira* and *Abu Sa'eed Al-Khudri*, may Allah be pleased with them. *Abu Sa'eed Al-Khudri* said: "During the life-time of the Prophet, peace and blessings be upon

him, some people said: "O Allah's Prophet! Shall we see our Lord on the Day of Judgment?" The Prophet, peace and blessings be upon him, said: "Yes, do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky? "They replied, "No." he said: "do you have any difficulty in seeing the full moon in a clear bright night?" They replied: "No." The Prophet then said: "Similarly you will have no difficulty in seeing Allah on the Day of Judgment as you have no difficulty in seeing either of them. On the Day of Judgment, a call-maker will announce, 'let every nation follow that which they used to worship.' Then all those who used to worship anything other than Allah like idols and other deities will fall in hell (fire), till there remains none but those who used to worship Allah. The pious and the vicious will mix with the remaining number of the people of the Scriptures. Then the Jews will be called upon. They will say: "We used to worship Ezra, the son of Allah." It will be said to them: "You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?" They will say: "O our Lord! We are thirsty, so give us something to drink!" They will be directed and asked: 'Shall you drink?' whereupon they will be gathered unto hellfire which will look like a mirage whose different sides will destroy each other. Then they will fall into fire. Afterwards, the Christians will be called upon and it will be said to them" "Who did you use to worship?" They will say: "We used to worship Jesus, the son of Allah." It will be said to them: "You are liars for Allah has never taken anyone as a wife or a son. What do you want now?" They will say: "O our Lord! We are thirsty, so give us something to drink!" 'They will be directed and asked: 'Shall you drink?' whereupon they will be gathered unto hellfire which will look like a mirage whose different sides will destroy each other. Then they will fall into fire until there remains (in the gathering) none but those who used to worship Allah whether they were obedient or

disobedient. Then, Allah, Lord of the worlds will come to them in a shape nearest to the picture they have in their minds. He will say: "What are you waiting for? Every nation has followed what they used to worship." They will replay: "O our Lord! We left the people in the world when we were in great need of them and we did not take them as friends." Allah will say: "I am your Lord." They will say twice or thrice: "We seek refuge in Allah from you. We do not worship any besides Allah." Then he will say: "Do you know any sign by which you can recognize him?" They will say: "Yes," and so Allah will then uncover his shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before him just for showing off and gaining good reputation. Those people will try to prostrate but their backs will be rigid and they will not be able to do it, and then they will raise their heads. Thereupon Allah will appear to them in a shape like the one they saw the first time and He will say: "Am I your Lord!" They will replay: "You are our Lord!" Then the bridge will be laid over hellfire and intercession will be allowed. They will say: "O Allah! Save us, save us!" (*Hadith Sahih*)

140- The second *Hadith* was narrated by *A'isha,* may Allah be pleased with her, who said: "Allah's Prophet said: "He will be tortured who is questioned about his judgment." I asked him: "O Prophet of Allah! Has not Allah said: "**He surely will receive an easy judgment**?" The Prophet replied: "This does not allude to judgment but rather to presentation." (*Hadith Sahih*)

141- The third is reported on the authority of *Abu-Huraira* and *Abu Sa'eed Al-Khudri* that the Prophet, peace and blessings be upon him, said: "A slave will be brought forth (for judgment) on the Day of Judgment and Allah will say to him: "Did not I endow you with hearing, sight, money and children and give you the opportunity to rule over your subjects? Did not you think that you would meet

me on such a day?" He will answer in the negative. Then it will be said to him: "Today I will forget you as you forget Me." This *Hadith* is *Sahih*. I said: "It was reported by *Moslem* and *At-Termizi*. (*Hadith Sahih*)

142- The fourth *Hadith* reports that the Prophet, peace and blessings be upon him, said: "A slave will be brought forth (before Allah) on the Day of Judgment and he will be shown Allah's mercy. Allah will say to him: "O My slave! Remember such and such a day when you did so and so," and Allah will make him acknowledge all that he did until he thinks that he will perish. Then Allah will say: "O My slave! I kept them (i.e. sins) hidden in the world and I am going to forgive them today."(*Hadith Sahih*)

143- The fifth *Hadith* is mentioned in the Sahih on the authority of *Abu Zarr*, may Allah be pleased with him, who said: "Allah's Prophet, peace and blessings be upon him, said: "I know the last one to leave hell and dwell into paradise. He is a man who would be brought on the Day of Judgment and it will be said: "Present his minor sins to him and withhold from him his serious ones." (*Hadith Sahih*)

144- The sixth *Hadith* is mentioned in the Sahih on the authority of *Anas*, may Allah be pleased with him, who narrated that the Prophet of Allah, peace and blessings be upon him, said: "Four persons would be brought out from hell and presented to Allah. One of them would turn and say: "O my Lord! Since Thou have brought me out from it, do not throw me back into it. So, Allah would rescue him from it."

145- *Moslem* reported that Allah's Prophet said: "Allah will gather the people. The believers will stand until paradise is brought near to them. They will come to Adam and say: "O our father! Open paradise for us," and he will say: "What turned you out of paradise was the sin of your father, Adam. I am not in a position to do so." And he

mentioned the *Hadith* of intercession. Allah says in the Qur'an: "**And on that day when the unbelievers will be placed before the fire**." The meaning of this verse is mentioned in the foregoing *Hadith* when unbelievers will be placed before hell. The Prophet, peace and blessings be upon him, said: "Whereupon they will be gathered unto hellfire that will look like a mirage whose different sides will be destroying each other." 'The judge *Abu Bakr Ibn Al-Arabi* said: "This has been overlooked by the commentators of the Qur'an."

The seventh *Hadith* concerns the presentation before Almighty Allah. There is nothing in the *Hadith* that alludes to this except the Prophet's saying in the foregoing *Hadith*: "Until there remains (in the gathering) none but those who used to worship Allah whether they were obedient or not." Then, *Ibn Al-Arabi* mentioned the rest of *Hadith*. I said: "If you review the *Hadiths* mentioned in this chapter in this context, you will find that more than nine of them are *Hasan* and *Sahih*. (*Hadith Sahih*)

146- *Moslem* reported that *Abu-Huraira*, may Allah be pleased with him, said: "Some people said to the Prophet of Allah, peace and blessings be upon him: "Shall we be able to see our Lord on the Day of Judgment? "He said: "Do you have any difficulty seeing the sun at noon when the sky is clear?" They replied in the negative, so he said again: "Do you have any difficulty seeing the moon on the fourteenth night of the month when there is no cloud over it?" They also replied in the negative. Thereupon the Prophet said: "By Allah in Whose hand is the soul of Muhammad, you will not face any difficulty seeing your Lord as you face in seeing on of them." He added: "Then, Allah will say: "O so-and-so! Did not I honor you, provide you with dignity, offer you a partner, create horses and camels for you and give you an opportunity to rule over your subjects?" He will reply in the affirmative. Then Allah will ask him: "Did you

think that you would meet me?" He will reply in the negative. Thereupon, Allah will say: "Today I forget you as you forget Me." Then the second person will be brought for judgment and Allah will say to him what He said before and He will get the same answer. Then the third one will be brought forth and Allah will say to him what He said before. The third one will say: "O my Lord! I affirm my faith in Thee, in Thy book and Thy Prophets; I observed prayer; I gave charity and fasted." He will keep talking about his good deeds as long as he can till Allah says to him: "We shall bring Our witness to you." The man then will ask him-self: "Who would bear witness against me?" At that time, his mouth will be sealed and his thigh will be asked to speak. All his organs such as his thigh, his flesh and his bones will bear witness to his deeds. This will be done so that he will not be able to make any excuse for himself. This is the hypocrite with whom Allah will be wrathful. Allah has said in the ever Glorious Qur'an: **"Read thine (own) record: sufficient is thy soul this day to make out an account against thee"** (*Hadith Sahih*)

١٤٧ – مسلم عن سليم بن عامر، عن المقداد بن الأسود – رضي الله عنه – قال: سمعت رسول الله ﷺ يقول: ((تدنى الشمس يوم القيامة مـــن الخلق حتى تكون منهم كمقدار ميل)) قال سليم بن عامر فوالله ما أدري ما يعني بالميل أمسافة الأرض أو الميل الذي تكحل به العين قال: ((فيكون الناس على قدر أعمالهم في العرق، فمنهم من يكون إلى كعبيه، ومـــنهم من يكون إلى ركبتيه، ومنهم من يكون إلى حقويه، ومنهم من يلجمه (العرق) إلجاما)) قال: وأشار رسول الله ﷺ بيده إلى فيه، وأخرجه الترمذي وزاد قوله تكحل به العين فتصهرهم الشمس. [حديث صحيح]

147- *Moslem* reported from *Sulaim Ibn Amer*, that *Al-Miqdad Ibn Al-Aswad*, may Allah be pleased with him, said: "The Prophet, peace and blessings be upon him, said:

"On the Day of Judgment, the sun would draw so close to the people that there would be left only a distance of one mile." *Sulaim Ibn Amer* said: "By Allah I don't know whether he meant by "mile" the unit of measuring distance or the tiny instrument used for applying kohl to the eyes." The Prophet, however, is reported to have said: "People would be submerged in perspiration according to their deeds, some up to their heels, some up to their knees, others up to their waists and some would have the bridle of perspiration (as he pointed his hand toward his mouth)." *At-Termizi* also reported this *Hadith* but he added: "A mile by which they apply kohl to the eye which the sun will melt." (*Hadith Sahih*)

١٤٨- وذكر ابن المبارك (قال): أخبرنا ملك بن مغول، عن عبيد الله ابن العيزار قال: إن الأقدام يوم القيامة مثل النبل في القرن والسعيد الذي يجد لقدميه موضعا يضعهما عليه، وإن الشمس تدني من رؤوسهم حتى لا يكون بينها وبين رؤوسهم إما قال ميلاً أو ميلين ثم يزاد في حرها بضعة وستون ضعفا، وعند الميزان ملك إذا وزن العبد نادى: ألا إن فلان ابن فلان قد ثقلت موازينه وسعد سعادة لا يشقى بعدها أبداً، ألا إن فلان ابن فلان قد خفت موازينه وشقى شقاء لا يسعد بعده أبداً.

[حديث صحيح]

148- *Ibn Al-Mubarak* related that *Malak Ibn Maghol* reported *Ubaid-Allah Ibn Al-Izar* said: "On the Day of Judgment, the feet will be like arrows in a pod and the lucky person will be the one who finds a place for his feet to stand on. The sun will draw so close to people's heads that there would be left only a distance of one or two miles. The heat of the sun will increase some sixty times as much. Whenever a slave's record is weighed by the balance, an angel will call out: "The balance of so-and-so the son of so-and-so has been heavy; therefore he is very happy and will never experience unhappiness again." He will also say:

"The balance of so-and-so, the son of so-and-so has been light; therefore he is deeply distressed and will never experience happiness again." (An authentic account)

١٤٩- مسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: ((إن العرق يوم القيامة ليذهب في الأرض سبعين باعا وإنه ليبلغ إلى أفواه الناس أو آذانهم)) يشك ثور أيهما. قال: أخرجه البخاري.
[حديث صحيح]

149- *Moslem* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "People will sweat so profusely on the Day of Judgment that their sweat will sink seventy cubits deep into the earth, and it will rise up till it reaches people's mouths or ears." *Thawr* doubted which one of them the Prophet mentioned and said: "This *Hadith* is reported by *Bukhari*. (*Hadith Sahih*)

150- *Ibn Omar,* may Allah be pleased with them, narrated that the Prophet, peace and blessings be upon him, said regarding the verse that reads: "**A day when all mankind will stand before the Lord of the worlds**", that on this day people will stand drowned in their sweat up to the middle of their ears. This *Hadith* is reported by *Bukhari* and *At-Termizi* who said that it is *Marfu* and *Mawquf* too. (*Hadith Sahih*)

151- *Hinad Ibn Al-Surri* reported that *Muhammad Ibn Fudhail* said quoting *Dherar Ibn Murra*, who quoted *Abdullah Ibn Al-Maktab* that *Abdullah Ibn Omar*, may Allah be pleased with them, said: "A man said to him, 'O *Abu Abdul-Rahman*, the people of Medina are giving full measure when they weigh goods!" Thereupon he said: "What would prevent them from doing so after hearing the glorious verse that reads: "**Woe to those who give less in measure and weight**... (up to the verse reading) ...**The**

day when all mankind will stand before the Lord of the worlds." He then added: "The perspiration will reach the middle of their ears because of the horror and severity of the Day of Judgment." (An authentic account)

152- *Moslem* reported from *Ibn Wahb*, from *Abu Hani*, quoting *Al-Khateli*, quoting in turn *Abdullah Ibn Al-Mubarak,* finally citing *Al-Awza'e that he* said: "*Bilal Ibn Sa'eed* said: "On the Day of Judgment, the people will have a tour to which an indication can be found in the verses reading: **"On that day man will say: "Where can I find refuge?"** and **"And if you could but see, when they will be terrified with no escape (for them)."** (An authentic account)

Chapter 45

باب ما ينجي من أهوال يوم القيامة ومن كربها

What rescues people from the agony and terrors of the Day of Judgment

١٥٣- مسلم عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: ((من نفس عن مسلم كربة من كرب الدنيا نفس الله عنه كربة من كرب يوم القيامة)) وذكر الحديث. [حديث صحيح]

153- *Moslem* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, who said: "the Prophet, peace and blessings be upon him, said: "Whoever relieves him from a hardship he suffers on the Day of Judgment."

(Hadith Sahih)

١٥٤- وقد ينجى منها كلها ما ثبت في صحيح مسلم عن ابن مسعود - رضي الله عنه - قال: قال رسول الله ﷺ: ((حوسب رجل ممن كان قبلكم فلم يوجد له من الخير شيء إلا أنه كان يخالط الناس وكان

موســرا فكان يأمر غلمانه أن يتجاوزوا عن المعسر، قال: قال الله عز وجل أنا أحق بذلك منك تجاوزوا عن عبدي)). [حديث صحيح]

154- *Moslem* reported on the authority of *Ibn Mas'ood* who said: "Allah's Prophet, peace and blessings be upon him, said: "A man from the people before you was judged. His record did not show any good deed in his favor, except that he was rich and dealing with people. He used to order his servants to relinquish debts for the destitute." Allah then said: "We are more deserving to forgive him". (*Hadith Sahih*)

١٥٥- وخرج عن حذيفة عن النبي ﷺ أن رجلاً مات فدخل الجنة، فقيل له: ما كنت تعمل؟ فقال: (أما ذكروا ما ذكر، فقال:) إني كنت أبايع الناس، فكنت أنظر المعسر وأتجاوز في السكة أو في النقد فغفر له)) فقال لــه أبــو مسعود - رضي الله عنه -: وأنا سمعته من رسول الله ﷺ رواه مسلم من طرق، وخرجه البخاري. [حديث صحيح]

155- Narrated *Huzaifa* about the Prophet, peace and blessings be upon him, that a man died and entered paradise. Then it was said to him: "What good did you use to do to have entered paradise?" 'He said: "I used to deal with people and give respite to the insolvent and remit debts." Therefore, his sins were forgiven. *Ibn Mas'ood* said to him: "I also heard it from the Prophet of Allah, peace and blessings be upon him. It was reported by *Moslem* and *Bukhari*. (*Hadith Sahih*)

١٥٦- وروى مســلم عن أبي قتادة - رضي الله عنه - أنه طلب غريماً له فتوارى عنه، ثم وجده فقال: إني معسر. قال: آلله؟ فقال: آلله. قــال: فإنــي سمعت رسول الله ﷺ يقول: ((من سره أن ينجيه الله من كرب يوم القيامة فلينفس عن معسر أو يضع عنه)). [حديث صحيح]

156- *Moslem* reported that *Abu Qatada* demanded (the payment of his debt) from his debtor but he disappeared;

later on he found him and said: "I heard Allah's Prophet, peace and blessings be upon him, say: "he who loves to be saved by Allah from the torments of the Day of Judgment should give respite to the insolvent or remit their debts.

(*Hadith Sahih*)

١٥٧- وروى الأئمة عن أبي هريرة -رضي الله عنه - عن النبي ﷺ قال: ((سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: الإمام العادل، وشـــاب نشأ في عبادة الله، ورجل قلبه معلق بالمساجد، ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه، ورجل دعته امرأة ذات منصب وجمال فقـــال: إنـــي أخـــاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شـــماله مـــا تنفق يمينه، ورجل ذكر الله خالياً ففاضت عيناه))، معنى ((في ظله)) أي: في ظل عرشه وقد جاء هكذا تفسيراً في الحديث.

[حديث صحيح]

157- *Imams* of the *Hadith* reported on the authority of *Abu-Huraira* that the Prophet, peace and blessings be upon him, said: "Seven people will be shaded by Allah on the day when there be no shade except His. They are: a just ruler, a young man who has been brought up in the worship of Allah since his childhood, a man whose heart is attached to mosques, two people who love each other only for Allah's sake and who meet and depart for Him only, a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her saying: 'I am afraid of Allah,' a person who practices charity so secretly that his left hand does not know what his right hand has given to the poor, a person who remembers Allah in seclusion so intensively that his eyes get flooded with tears." The phrase 'His shade' means the shade of His throne as mentioned in the commentaries of the *Hadith*.

(*Hadith Sahih*)

Chapter 46

باب في الشفاعة العامة لنبينا محمد ﷺ لأهل المحشر

The general intercession of the Prophet for the gathered people

١٥٨- مسلم عن أبي هريرة -رضي الله عنه- قال: أتى النبي ﷺ يوماً بلحم فرفع إليه الذراع وكانت تعجبه فنهش منها نهشة فقال: ((أنا سيد الناس يوم القيامة وهل تدرون بم ذاك؟ يجمع الله الأولين والآخرين في صعيد واحد فيسمعهم الداعي وينفذهم البصر وتدنو الشمس فيبلغ الناس من الغم والكرب ما لا يطيقون ولا يحتملون فيقول بعض الناس لبعض: ألا ترون ما أنتم فيه؟ ألا ترون ما قد بلغكم؟ ألا تنظرون إلى من يشفع لكم إلى ربكم؟ فيقول بعض الناس لبعض: ائتوا آدم، فيأتون آدم فيقولون: يا آدم أنت أبونا أبو البشر خلقك الله بيده ونفخ فيك من روحه، وأمر الملائكة فسجدوا لك اشفع لنا إلى ربك ألا ترى ما نحن فيه، ألا ترى ما قد بلغنا؟ فيقول آدم: إن ربي غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله وإنه نهاني عن الشجرة فعصيته، نفسي نفسي، اذهبوا إلى (غيري، اذهبوا إلى) نوح، فيأتون نوحاً فيقولون: يا نوح، أنت أول الرسل إلى الأرض وسماك الله عبداً شكوراً، اشفع لنا إلى (ربك)، ألا ترى (إلى) ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم نوح: إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله، وإنه قد كانت لي دعوة دعوت بها على قومي: نفسي نفسي، اذهبوا إلى إبراهيم، فيأتون إبراهيم فيقولون: يا إبراهيم أنت نبي الله وخليله من أهل الأرض اشفع لنا إلى ربك ألا ترى (إلى) ما نحن فيه؟ ألا ترى ما قد بلغنا؟ فيقول لهم إبراهيم: إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله، وذكر كذباته، نفسي نفسي اذهبوا إلى غيري، اذهبوا إلى موسى، فيأتون موسى فيقولون: يا موسى، أنت رسول الله فضلك الله برسالته وبتكليمه على الناس اشفع لنا إلى ربك، ألا ترى (إلى) ما نحن فيه؟ ألا ترى ما

قد بلغنا؟ فيقول لهم موسى: إن ربي قد غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله، وإني قتلت نفساً لم أؤمر بقتلها، نفسي نفسي اذهبوا إلى عيسى فيأتون عيسى فيقولون: يا عيسى، أنت رسول الله وكلمت الناس في المهد وكلمة منه ألقاها إلى مريم وروح منه، فاشفع لنا إلى ربك، ألا ترى (إلى) ما نحن فيه؟ ألا ترى (إلى) ما قد بلغنا؟ فيقول لهم عيسى: إن ربي غضب اليوم غضباً لم يغضب قبله مثله ولن يغضب بعده مثله، ولم يذكر ذنباً. نفسي نفسي، اذهبوا إلى غيري اذهبوا إلى محمد ﷺ فيأتون فيقولون: يا محمد أنت رسول الله وخاتم الأنبياء، وغفر الله لك ما تقدم وما تأخر، اشفع لنا إلى ربك (ألا ترى إلى) ما نحن فيه؟ ألا ترى إلى ما قد بلغنا؟ فانطلق فآتي تحت العرش فأقع ساجداً لربي، ثم يفتح الله علي ويلهمني من محامده وحسن الثناء عليه شيئاً لم يفتحه لأحد غيري من قبلي ثم قال: يا محمد، ارفع رأسك، وسل تعطه واشفع تشفع، فأرفع رأسي فأقول: يا رب أمتي أمتي، فيقال: يا محمد أدخل الجنة من أمتك من لا حساب عليه من الباب الأيمن من أبواب الجنة وهم شركاء الناس فيما سوى ذلك من الأبواب، والذي نفس محمد بيده إن ما بين المصراعين من مصاريع الجنة لكما بين مكة وهجر أو كما بين مكة وبصري)). وفي البخاري ((كما بين مكة وحمير)). [حديث صحيح]

158- *Moslem* reported on the authority of *Abu-Huraira* that cooked meat was brought to the Prophet, peace and blessings be upon him, and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said: "I will be the master of all people on the Day of Judgment. Do you know why? Allah will gather all human beings of early generations as well as late generations on one plain so that the caller will be able to make them all hear his voice and the watcher will be able to see. The sun will come so close to the people that they will suffer such distress and trouble, as they will not be able to bear it. Then the people will say: "Do not you see in what state you

are? Do not you see what condition you have reached? Won't you look for someone who can intercede for you with your Lord? Some people will say to others: "Go to Adam." So, they will go to Adam and say to him: "You are the father of mankind; Allah created you with His own hand, and breathed His spirit into you; and ordered the angles to prostrate before you; so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" Adam will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter. He forbade me (to eat from the fruit of) the tree, but I disobeyed him. I care only for myself now as I am more in need of intercession. Go to someone else; go to Noah." So they will go to Noah and say (to him): "O Noah! You are the first (of Allah's Prophet) to the people of the earth, and Allah has named you a 'thankful slave;' so (please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" He will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. I only care for myself now. Go to someone else; go to Abraham." They will go to Abraham and say: "O Abraham! You are Allah's Prophet and his companion from among the people of the earth; so (please) intercede for us with your Lord. Do not you see in what state we are and to what condition we have reached?" He will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter. I have told three lies," and mentioned them. "I only care for myself now." Go to someone else; go to Moses." The people will then go to Moses and say: "O Moses! You are Allah's Prophet and Allah gave you superiority over the people with his Message and with his direct talk to you; so (please) intercede for us with your Lord. Do not you see in what state we are?

Do not you see what condition we have reached?" Moses will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter. I killed a person whom I had not been ordered to kill. I only care for myself now. Go to Jesus!" So they will go to Jesus and say: "O Jesus! You are Allah's Prophet, and his word which he sent to Mary, and a superior soul created by him, and you talked to people while still young in the cradle. (Please) intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached/Jesus will say: "Today my Lord has become angrier than he ever was before, or will ever become thereafter." Jesus will not mention any sin, but will say: "I only care for myself now. Go to someone else; go to Muhammad, peace and blessings be upon him. So they will come to me and say: "O Muhammad! You are Allah's Prophet and the seal of the Prophets, and Allah forgave your sins of the past and the future, so intercede for us with your Lord. Do not you see in what state we are? Do not you see what condition we have reached?" The Prophet added: "Ten I will go beneath the throne and fall in prostration before my Lord. Then Allah will guide me to such praises and glorifications to him as he has never did anybody else before me. Then Allah will say: "O Muhammad! Raise your head. Ask for what you want, and you will be granted it. Intercede, and your intercession will be accepted." 'So I will raise my head and say: "O My Lord! Have mercy on my nation, have mercy on my nation!" It will be said: "O Muhammad! Let those of your followers who have no accounts, enter through the right gate of paradise; and they will share the other gates with the people." The Prophet further said: "By the One in Whose hand my soul is, the distance between every two gateposts of paradise is like the distance between Mecca and Busra (in the Levant) or that between Mecca and *Hajjar*." (*Hadith Sahih*)

١٥٩- **فصــل:** هذه الشفاعة العامة التي خص بها نبينا محمد ﷺ من بين سائر الأنبياء هي المراد بقوله عليه (الصلاة و)السلام: ((لكل نبي دعوة مستجابة فتعجل كل نبي دعوته، وإني اختبأت دعوتي شفاعة لأمتي)) رواه الأئمــة الــبخاري ومســلم وغيرهما، وهذه الشفاعة العامة لأهل الموقف إنما هي ليعجل حسابهم ويراحوا من هول الموقف وهي الخاصة بــه ﷺ وقوله: ((أقول: يا رب، أمتي أمتي)) اهتمام بأمر أمته وإظهار محبــته فــيهم وشفقته عليهم، وقوله: فيقال: يا محمد، أدخل الجنة من أمتك من لا حساب عليه يدل على أنه شفع فيما طلب من تعجيل حساب أهل الموقف، فإنه لما أمر بإدخال من لا حساب عليه من أمته فقد شرع في حساب من عليه حساب من أمته وغيرهم. وكان طلبه هذه الشفاعة مــن الناس بإلهام من الله تعالى لهم حتى يظهر في ذلك اليوم مقام نبيه ﷺ المحمــود الــذي وعده، ولذلك قال كل نبي: لست لها، لست لها، حتى انتهى الأمر إلى محمد ﷺ فقال: ((أنا لها)). [حديث صحيح]

159- This is the general intercession that has been exclusively granted to Prophet Muhammad. It is the meaning of the Prophet's saying: "There is for every Prophet an invocation. I have, however, reserved mine for the intercession of my nation" (Reported by *Bukhari*, *Moslem*, and others). This general intercession which is devoted for the gathered people will be used for bringing about their judgment quickly and in order to be relieved from the horrors of the gathering. The Prophet, peace and blessings be upon him, will say the on the Day of Judgment: "O My Lord! Have mercy on my followers; have mercy on my followers! 'This saying shows the Prophet's concern, love, kindness, and compassion for his followers. His statement in the *Hadith*: "It will be said: "O Muhammad! Let those of your followers who have no accounts, enter paradise" indicates that his intercession for bringing about judgment

quickly has been accepted. This is obvious in Allah's order for him to allow those of his followers who have no account to enter paradise which means that judgment of those who have account, whether they are from his followers or not, has begun. People's plea for intercession from the Prophet, peace and blessings be upon him, will be through an inspiration from Allah so that his Prophet's glorious station, which he promised, will be shown up on that day. Hence, every Prophet will say: "I am not in a position to do so" except for Muhammad, peace and blessings be upon him, who will say: "I am the person who can do so." (*Hadith Sahih*)

Chapter 47

باب ما جاء أن هذه الشفاعة هي المقام المحمود

How intercession will be glorious

١٦٠- الترمذي عن أبي سعيد الخدري -رضي الله عنه- قال: قال رسول الله ﷺ: ((أنا سيد ولد آدم يوم القيامة ولا فخر وبيدي لواء الحمد ولا فخر وما من نبي يومئذ آدم ومن سواه إلا تحت لوائي، وأنا أول من تنشق عنه الأرض ولا فخر قال: فيفزع الناس ثلاث فزعات فيأتون آدم فيقولون: أنت أبونا فاشفع لنا إلى (ربنا) فيقول: أنا أذنبت ذنباً فأهبطت به إلى الأرض (ولكن) ائتوا نوحاً (فيأتون نوحاً) فيقول: إني دعوت على أهل الأرض دعوة فأهلكوا، ولكن (اذهبوا) إلى إبراهيم فيأتون إبراهيم فيقول: إني كذبت ثلاث كذبات، ثم قال رسول الله ﷺ: ما منها كذبة إلا ما حل بها عن دين الله، ولكن ائتوا موسى فيأتون موسى، فيقول: إني قد قتلت نفساً، ولكن ائتوا عيسى (فيأتون عيسى) فيقول: إني عبدت من دون الله ولكن ائتوا محمداً ﷺ فيأتوني فأنطلق معهم)). قال ابن جدعان: قال أنس: فكأني أنظر إلى رسول الله ﷺ

قــال: «فــآخذ بحلقة باب الجنة فأقعقعها، فيقال من هذا؟ فيقال: محمد، فيفتحون لي ويرحبون فيقولون مرحباً فأخر ساجداً لله فيلهمني من الثناء والحمد، فيقال لي: ارفع رأسك وسل تعط واشفع تشفع وقل يسمع لقولك هو المقام المحمود الذي قال الله فيه:﴿عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُوداً﴾
وقال سفيان: ليس عن أنس إلا هذه الكلمة فآخذ بحلقه باب الجنة فأقعقها، قال الترمذي: حديث حسن[حديث حسن]

160- Reported *At-Termizi* on the authority of *Abu Sa'eed Al-Khudri*, may Allah be pleased with him, who said: "The Prophet of Allah, peace and blessings be upon him, said: "I shall be the master of the descendants of Adam on the Day of Judgment, and this is no boast. In my hand will be the banner of praise, and this is no boast. There will be no Prophet, Adam or any other, who will not be under my banner. I shall be the first from whom the earth will be cleft open, and this is no boast." The Prophet then added: "The people will get terrified three times, therefore they will come to Adam and say: "You are our father, so please intercede for us with our Lord." He will say: "I committed a sin and I was sent down to the earth because of my sin, but go to Noah!" They will come to Noah and he will say: "I made an invocation against the people of the earth; therefore they were destroyed, but go to Abraham!" They will come to Abraham and he will say: "I told three lies, but got to Moses!" They will come to Moses and he will say: "I killed a person, but go to Jesus!" They will come to Jesus and he will say: "I was taken as a deity instead of Allah, but go to Muhammad!" They will come to me and I will go with them." *Ibn Jud'an* reported *Anas* as saying: "I was looking at the Prophet of Allah, peace and blessings be upon him, when he said: "I will proceed on till I hold a ring of the door of paradise and I will clank it." It will be said: "Who is this?" It will be answered: "Muhammad." Then they will open the door for me and

they will bid welcome to me. I then will fall in prostration before Allah Who will guide me to praises and glorification (to Him). It will be said to me: "Raise your head. Ask for what you want, and you will be granted it. Intercede, and it (your intercession) will be accepted. Say and your saying will be heard. This is Al-*Maqam Al-Mahmud* (the Glorious station) about which Allah has said in the Glorious Qur'an: **"Soon will thy Lord raise thee to *Maqam Mahmud* (a station of praise and glory)"**. *At-Termizi* said: "This *Hadith* is *Hasan*." (*Hadith Sahih*)

قال القاضي عياض: شفاعات نبينا ﷺ يوم القيامة خمس شفاعات:

الأولى: العامة.

الثانية: إدخال قوم الجنة بغير حساب.

الثالثة: في قوم من أمته استوجبوا النار بذنوبهم فيشفعه فيهم نبينا ﷺ، ومن شاء أن يشفع ويدخلون الجنة وهذه الشفاعة هي التي أنكرتها المبتدعة الخوارج والمعتزلة، فمنعتها على أصولهم الفاسدة وهي الاستحقاق العقلي المبني على التحسين والتقبيح.

الرابعة: فيمن دخل النار من المذنبين فيخرج بشفاعة نبينا (محمد ﷺ) وغيره من الأنبياء والملائكة وإخوانهم من المؤمنين.

قلت: وهذه الشفاعة أنكرتها المعتزلة أيضاً وإذا منعوها فيمن استوجب النار بذنبه وإن لم يدخلها فأحرى أن يمنعوها فيمن دخلها.

الخامسة: في زيادة الدرجات في الجنة لأهلها وترفيعها. قال القاضي عياض: وهذه الشفاعة لا تنكرها المعتزلة ولا تنكر شفاعة الحشر الأول.

١٦١ – قلت: وشفاعة سادسة لعمه أبي طالب في التخفيف عنه، كما رواه مسلم عن أبي سعيد الخدري – رضي الله عنه – أن رسول الله

ﷺ ذكـــر عنده عمه أبو طالب فقال: ((لعله تنفعه شفاعتي يوم القيامة فيجعل في ضحضاح من نار يبلغ كعبيه يغلي منه دماغه)) فإن قيل: فقد قال الله تعالى: ﴿فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ﴾ قيل له: لا تنفع في الخروج من النار كعصاة الموحدين الذين يخرجون منها ويدخلون الجنة.

[حديث صحيح]

***Al-Qadi Eyyadh* said**: "The intercession of our Prophet, peace and blessings be upon him, on the Day of Judgment will be of five kinds.

The first is the general intercession.

The second is allowing some people to paradise without judgment.

The third is intercession for some people or followers who deserved fire because of their sins. Those people will enter paradise because of our Prophet's inter-cession. This type of intercession has been denied by the heretic *Khawarij* and *Mu'tazila*. They rejected it because of their corrupted principle of rational deservingness which is based on approval and disapproval.

The fourth type is intercession for some sinners who entered hell. They will come out of the fire by virtue of our Prophet Muhammad's intercession and the intercession of others such as the Prophets, the angels and their fellow believers. I said: "This intercession also is for the sinners who deserved hell but they have not entered it yet. So it is more appropriate that they will deny it for those who entered hell.

The fifth is intercession for elevating the grades of the people of paradise. *Al-Qadi Eyyadh* said: "*Mu'tazila* deny neither this kind of intercession, nor intercession in the first gathering.

161- I said: "There is a sixth intercession for the Prophet's uncle, *Abu Talib,* so that (his torment) might be

relieved as reported by *Moslem* on the authority of *Abu Sa'eed Al-Khudri,* may Allah pleased with him. He said explaining the verse that reads: "**And remember the day when We shall call together all human beings with their leaders, glorifying the creation of man and mentioning the just judge, and the person whose record is questioned will surely be punished.**"

١٦٢- قال الترمذي: وروي عن عمر بن الخطاب - رضي الله عنه - قال: ((حاسبوا أنفسكم قبل أن تحاسبوا، وتزينوا للعرض الأكبر، وإنما يخف الحساب على من حاسب نفسه في الدنيا)). [خبر صحيح]

162- Reported *At-Termizi* that *Omar Ibn Al-Khattab,* may Allah be pleased with him, said: "Bring yourselves to account before you will be called to judgment and get ready for the biggest presentation. Judgment will be easy only for those who brought themselves to account in this world." (An authentic account)

١٦٣- البخاري عن عائشة - رضي الله عنها - قالت: قال رسول الله ﷺ ((من حوسب يوم القيامة عذب)). قالت: فقلت يا رسول الله، أليس قد قال الله: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۞ فَسَوْفَ يُحَاسَبُ حِسَاباً يَسِيراً﴾؟ فقال: ((ليس ذلك الحساب إنما ذلك العرض من نوقش الحساب يوم القيامة عذب)) أخرجه مسلم والترمذي، وقال حديث حسن صحيح. [حديث صحيح]

163- Reported *Bukhari* on the authority of *A'isha,* may Allah be pleased with her, who said: "The Prophet of Allah, peace and blessings be upon him, said: "None will be called to account on the Day of Judgment, but will be punished." I said: "O Allah's Prophet! Has not Allah said: "**Then as for him who will be given his records in his right hand, he surely will receive an easy judgment.**" Allah's Prophet said: "That verse refers only to the presen-

tation of accounts, but anybody whose record is questioned on the Day of Judgment will surely be punished." (*Hadith Sahih*)

١٦٤- أبو داود عن عائشة -رضي الله عنها- قالت: ذكرت النار فبكيت فقال رسول الله ﷺ: ((ما يبكيك))؟ قلت: ذكرت النار فبكيت فهل تذكرون أهليكم يوم القيامة؟ فقال: ((أما في ثلاثة مواطن فلا يذكر أحد أحداً. عند الميزان حتى يعلم أيخف ميزانه أم يثقل، وعند تطاير الصحف حتى يعلم أين يقع كتابه في يمينه أم في شماله أم من وراء ظهره، وعند الصراط إذا وضع بين ظهري جهنم حتى يجوز)) [حديث حسن]

164- *Abu Dawud* reported on the authority of *A'isha*, may Allah be pleased with her, who said: "I remembered hell, so I cried!" The Prophet, peace and blessings be upon him, asked me: "Why are you crying?" I said: "I remembered hell so I cried. Will you remember your families on the Day of Judgment?" The Prophet, peace and blessings be upon him, said: "No one will be able to remember anybody in three places. These places are: by the balance until they know whether their balance of good deeds will be heavy or light; at the time of scattering of the scrolls until they know whether they will be given their books in the right hand or in the left hand and on the *Sirat* which will be laid over hell until they pass over it." '(*Hadith Hasan*)

Chapter 48

باب في قوله تعالى:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾

A commentary on the verse that reads: "A day when some faces will shine while others will be in the gloom of black."

١٦٥- الترمذي عن أبي غالب قال: رأى أبو أمامة رؤوساً منصوبة على برج دمشق، فقال أبو أمامة: ((كلاب النار شر قتلى تحت أديم

السـماء، خـير قتلى من قتلوه))، ثم قرأ قوله تعالى: ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾ إلى آخر الآية. فقلت لأبي أمامة الباهلي: أنت سمعته من رسـول الله ﷺ قال: لو لم أسمعه إلا مرة أو مرتين أو ثلاثا حتى عد سبعا ما حدثتكموه، قال: هذا حديث حسن. [حديث صحيح]

165- Reported *At-Termizi* on the authority of *Abu Ghalib* who said: "*Abu Umama* saw some heads hung on the tower of Damascus. Thereupon, he said: "The dogs of fire are the worst of those who were murdered. The best of murdered people are those whom they killed." Then he recited the holy verse reading: "**On the day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black....**" (up to the end of the verse). Then, I said to *Abu Umama Al-Bahili*: "Did you hear it from Allah's Prophet, peace and blessings be upon him?" He said: "If I heard it once, twice, thrice, ...I would not have reported it you." He said: "This *Hadith* is *Hasan*".

(*Hasan Hadith*)

Chapter 49

باب في قوله تعالى

﴿وَوُضِعَ الكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ﴾ الآية

A commentary on the verse reading: "And the book of deeds will be placed before you; and thou wilt see the sinful in great terror because of what is recorded therein"

١٦٦- وقد روى أن النبي ﷺ ضرب بصغائر الذنوب مثلا فقال: ((إنما محقرات الذنوب كمثل قوم نزلوا بفلاة من الأرض وحضر صنيع القوم فانطلق كل رجل منهم يحتطب فجعل الرجل يجيء بالعود والآخر

بالعوديـــن، حتى جمعوا سواداً وأججوا ناراً فشووا خبزهم، وأنا الذنب الصـــغير يجتمع على صاحبه فيهلكه إلا أن يغفر الله، واتقوا محقرات الذنوب فإن لها من الله طالباً. [حديث صحيح]

166- It has been reported that the Prophet, peace and blessings be upon him, has given an example of minor sins when he said: "Minor sins are like a group of people who came to an open space of land. When it was time for preparing their food, everyone of the group went to gather firewood. One of them would bring one stick and another one would bring two sticks until they gathered a great quantity of firewood. Then they kindled a fire and boiled their food. Similarly, a man may gather minor sins until they destroy him unless Allah forgives them. Avoid minor sins for Allah will certainly punish you for them." (*Hadith Sahih*)

Chapter 50

باب ما يسأل عنه العبد وكيفية السؤال

What the slave will be questioned about and how the questioning will take place

قال الله تعالى: ﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُوْلَئِكَ كَانَ عَنْهُ مَسْؤُولاً﴾ وقـــال: ﴿ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾ وقال ﴿قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ﴾ أي ما عملتموه وقال ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَـــيْراً يَرَهُ ۞ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَراً يَرَهُ﴾ أي سأل عن ذلك ويجازى عليه والآيات في هذا المعنى كثيرة وقال ﴿ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾

Allah the Most High says in the Glorious Qur'an: "**For every act of hearing, or of seeing, or of the heart will be inquired into on the Day of Judgment**." And again

Allah says: "**To Us is your return, and We shall show you the truth of all that ye did.**" Another verse reads: "**Say: "yeas, by my Lord, ye shall surely be raised up: then shall ye be told (the truth) of all that ye did.**" A third one reads: "**Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, see it!**" which means that Allah will question people about these minor sins. Then they will be requited (for what they did). There are many verses that have the same meaning. Allah also says: "**Then, shall ye be questioned that day about the joy ye indulged in!**"

١٦٧- الترمذي عن أبي هريرة -رضي الله عنه- قال: لما نزلت هذه الآية ﴿لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ قال الناس يا رسول الله: عن أي نعيم نسـأل، فإنما هما الأسودان والعدو حاضر وسيوفنا على عواتقنا؟ قال: ((إن ذلك سيكون)) [حديث حسن]

167- *At-Termizi* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, who said: "When this verse: '**Then, shall ye be questioned that day about the joy ye indulged in!**' was revealed, some people said: "O Allah's Prophet! What kind of joy will we be questioned about? We possess only water and dates, we are always prepared for war and carry our swords!" The Prophet said: "This will certainly take place." (*Hadith Sahih*)

١٦٨- وعنه قال: قال رسول الله ﷺ: ((إن أول ما يسأل عنه يوم القـيامة يعنـي العبد أن يقال له ألم نصح لك جسمك ونروكِ من الماء البارد)) قال الترمذي: حديث غريب [حديث صحيح].

168- *At-Termizi* also reported that the Prophet of Allah, peace and blessings be upon him, said: "The first thing the slave will be questioned about on the Day of Judgment is

as follows: "Haven't We provided you with good health and quenched your thirst with cold water?" *At-Termizi* said that this *Hadith* is *ghareeb*. (*Hadith Sahih*)

Chapter 51

باب ما جاء أن الله تعالى يكلم العبد ليس بينه وبينه ترجمان

How Allah, the Most high, will talk to His slaves without directly

١٦٩- مسلم عن عدي بن حاتم قال: قال رسول الله ﷺ: ((ما منكم من أحد إلا سيكلمه الله ليس بينه وبينه ترجمان فينظر أيمن منه فلا يرى إلا ما قدم، وينظر أشأم منه فلا يرى إلا ما قدم وينظر بين يديه فلا يرى إلا النار تلقاء وجهه فاتقوا النار ولو بشق تمرة)) زاد ابن حجر قال الاعمش: وحدثني عمرو بن مرة عن خيثمة عن عدي مثله وزاد فيه ((ولو بكلمة طيبة)). أخرجه البخاري والترمذي، وقال: حديث حسن صحيح. [حديث صحيح]

169- *Moslem* reported on the authority of *Adeyy Ibn Hatim* who said: "Allah's Prophet, peace and blessings be upon him, said: "There will be none among you but Allah will talk to him, and there will be no interpreter between him and Allah. He will look at his right and his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but hellfire. So, save yourselves from hellfire even by giving one half of a date in charity." *Ibn Hajar* added that *Al-A'mash* said: "*Amr Ibn Murra* said that *Khaithama* narrated the same *Hadith* on the authority of *Adeyy* and added, "...by giving one half of a date or even by saying a good word." It is reported by *Bukhari* and *At-Termizi* who said: "This *Hadith* is *Hasan Sahih*! (*Hadith Said*)

Chapter 52

باب القصاص يوم القيامة ممن استطال في حقوق الناس وفي حبسه لهم حتى ينصفوا منه

Retaliation on the Day of Judgment

١٧٠- مسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قـال: ((لتؤد الحقوق إلى أهلها يوم القيامة حتى يقاد للشاة الجلحاء من الشاة القرناء)) [حديث صحيح]

170- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said: "Claimants would get their claims on the Day of Judgment so much so that hornless sheep would get its claim from the horned sheep." (*Hadith Sahih*)

١٧١- مسلم عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: ((أتدرون من المفلس؟ قالوا: المفلس فينا من لا درهم له ولا متاع. قـال: إن المفلس من أمتي، من يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتـي قد شتم هذا، وقذف هذا، وأكل مال هذا، وسفك دم هذا وضرب هـذا، فيعطى هذا من حسناته وهذا من حسناته، فإن فنيت حسناته قبل انقضاء ما عليه أخذ من خطاياهم فطرحت عليه ثم طرح في النار)) [حديث صحيح]

171- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said: "Do you know who the poor person is?" The Companions of the Prophet said: "A poor man amongst us is one who has neither dirham with him nor wealth." The Prophet said: "The poor of my nation is he who would come on the Day of Judgment with prayers, fasting and *Zakat* but he would find himself bankrupt on that day as he

would have exhausted his virtues since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others. So, his virtues would be credited to the account of those who suffered at his hand. And if his good deeds fall short to clear the account, then their sins would be entered in his account and he would be thrown in hellfire." (*Hadith Sahih*)

١٧٢- البخاري عنه أن رسول الله ﷺ قال: ((من كانت عنده مظلمة لأخيه من عرضه أو شيء فليتحلله منه اليوم قبل أن لا يكون دينار ولا درهم، وإن كان له عمل صالح أخذ منه بقدر مظلمته، وإن لم يكن له حسنات أخذ من سيئات صاحبه فحمل عليه)).

172- *Bukhari* reported that Allah's Prophet, peace and blessings be upon him, said: "Whoever has wronged his brother should ask for his pardon before his death, as in the hereafter there will be neither a Dinar nor a Dirham. He should secure pardon in his life before some of his good deeds are taken and paid to his brother. If he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him in the hereafter."

١٧٣- وخرج ابن ماجه، عن ابن عمر - رضي الله عنه - قال: قال رسول الله ﷺ: ((من مات وعليه دينار أو درهم قضى من حسناته، ليس ثم دينار ولا درهم من ترك دينا أو ضياعاً فعلى الله ورسوله))

[حديث صحيح]

173- On the authority of *Ibn Omar*, may Allah be pleased with him, *Ibn Maja* reported that he said: "The Prophet of Allah, peace and blessings be upon him, said: "His good deeds will be reduced who dies before repaying his debts." (*Hadith Sahih*)

١٧٤- وثبت في الصحاح عن النبي ﷺ أنه قال: ((ما من دابة إلا وهي مصيخة بأذنها يوم الجمعة تنتظر قيام الساعة)). [حديث صحيح]

174- It has been proved in <u>*Sihah*</u> that the Prophet, peace and blessings be upon him, said: "Every beast on earth listens attentively on Fridays waiting for the establishment of the Last Hour." (*Hadith Sahih*)

١٧٥- وقد روى ليث بن أبي سليم عن عبد الرحمن بن مروان، عن الهزيل، عن أبي ذر عن النبي ﷺ أنه مر بشاتين تنتطحان فقال: ((إن الله تعالى ليقضين يوم القيامة لهذه الجلحاء من هذه القرناء)).

[حديث حسن]

175- Reported *layth Ibn Abu Salem*, on the authority of *Abdul-Rahman Ibn Marawan*, on the authority of *Al-Huzail*, quoting *Abu Zarr* that the Prophet, peace and blessings be upon him, passed by two sheep bullying each other. Thereupon, he said: "Allah, the Most High, will judge on the Day of Judgment in favor of this hornless sheep against this horned one. (*Hadith Hasan*).

Chapter 53

باب ما جاء في شهادة الأرض والليالي والأيام بما عمل فيها وعليها وفي شهادة المال على صاحبه وقوله تعالى: ﴿وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ﴾

The testimony of the earth, nights and days and wealth

١٧٦- قال: وأخبرني ابن أبي خالد -رضي الله عنه- قال: سمعت أبا عيسى يحيى بن رافع يقول: سمعت عثمان بن عفان -رضي الله عنه- يقول: ﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ﴾ ﴿وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ﴾ قال: سائق يسوقها إلى أمر الله، وشاهد يشهد عليها بما عملت.

176- *Ibn Abu Khalid*, may Allah be pleased with him, said: "I heard *Abu Issa Yahia Ibn Rafi* saying that *Othman Ibn Affan,* may Allah be pleased with him, commented on the verses that read: "**And the stupor of death will bring truth before his eyes.**" "**And there will come forth with every soul an angel to drive and an angel to bear witness.**" He said: "An angel to drive the soul to Allah's order and an angel to bear witness to the soul's deeds!"

١٧٧- وخـــرج مسلم من حديث أبي سعيد الخدري عن النبي ﷺ وفيه: ((وإن هذا المال خضر حلو، ونعم صاحب المسلم هو لمن أعطى منه المسكين واليتيم وابن السبيل - أو كما قال رسول الله ﷺ - وإنه مـــن يـــأخذه بغـــير حقه كالذي يأكل ولا يشبع ويكون عليه شهيداً يوم القـــيامة، وقـــد تقدم أنه لا يسمع مدى صوت المؤذن جن ولا إنس ولا شجر ولا حجر ولا مدر إلا شهد له يوم القيامة)). رواه أبو سعيد الخدري عن النبي ﷺ ورواه الأئمة مالك وغيره.

177- *Moslem* reported on the authority of *Abu Sa'eed Al-Khudri* that the Prophet, peace and blessings be upon him, said: "No doubt wealth is sweet and pleasurable. Blessed is the wealth of a Muslim from which he gives the poor, the orphans and the needy travelers." (Or the Prophet said something similar to it.) He who takes undue wealth will never be satisfied, and his wealth will be a witness against him on the Day of Judgment." (*Hadith Sahih*)

١٧٨- وعن ابن عمر -رضي الله عنه- قال: قال رسول الله ﷺ: ((إذا جمـــع الله الأولين والآخرين يوم القيامة يرفع لكل غادر لواء يوم القيامة فيقال: هذه غدرة فلان ابن فلان)). [حديث صحيح]

178- *Ibn Omar*, may Allah be pleased with him, said: "The Prophet of Allah, peace and blessings be upon him,

said: "When older people are gathered with later generations on the Day of Judgment, a banner will be raised for every betrayer, and it will be announced: "This is the betrayal (perfidy) of so-and-so, of so-and-so." (*Hadith Sahih*)

١٧٩- وعن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله ﷺ ((لكل غادر لواء عند استه يوم القيامة)). [حديث صحيح]

179- On the authority of *Abu Sa'eed Al-Khudri* who said: "The Prophet of Allah, peace and blessings be upon him, said: "For every betrayer there will be a banner fixed to his back side on the Day of Judgment." (*Hadith Sahih*)

180- On the authority of *Abu Sa'eed Al-Khudri*, *Bukhari* reported that the Prophet of Allah said: "Noah will be called on the Day of Judgment and he will say: "Here I am, my Lord! At your disposal!" Allah will say: "Did you convey the message?" Noah will say: "Yes." His nation will then be asked: "Did he convey the message to you?" They will say: "No Warner came to us." Then Allah will say to Noah: "Who will bear witness in your favor?" He will say: "Muhammad and his nation." So they (i.e. the Muslims) will testify that he conveyed the massage, and this is what is meant by the statement of Allah: **"This We have made of you an *Umma* justly balanced, that you might be witness over the nations, and the Prophet a witness over your selves."** (*Hadith Sahih*)

١٨١- مسلم عن ابن عمر قال: قال رسول الله ﷺ: ((ما من صاحب ذهب ولا فضة لا يؤدي منها حقها إلا إذا كان يوم القيامة صفحت له صفائح من نار فأحمى عليها في نار جهنم فيكوى بها جنبه وجبينه وظهره كلما بردت أعيدت له في يوم كان مقداره خمسين ألف سنة حتى يقضي (الله) بين العباد فيرى سبيله إما إلى الجنة وإما إلى النار)). قيل: يا رسول الله، فالإبل؟ قال: ((ولا صاحب إبل لا يؤدي منها حقها، ومن

حقهـــا: حلبها يوم وردها (إلا) إذا كان يوم القيامة بطح لها بقاع قرقر أوفر ما كانت لا يفقد منها فصيلاً واحدا تطؤه بأخفافها وتعضه بأفواهها كلما مر عليها أولاها رد عليه أخراها في يوم كان مقداره خمسين ألف ســـنة حتى يقضى بين العباد فيرى سبيله إما إلى الجنة وإما إلى النار قـــيل: يا رسول الله، فالبقر والغنم؟ قال: ((ولا صاحب بقر ولا غنم لا يؤدي منها حقها إلا إذا كان يوم القيامة بطح لها بقاع قرقر لا يفقد منه شـــيئاً ليس فيها عقصاء ولا جلحاء ولا عضباء تنطحه بقرونها وتطؤه بأظلافهـــا، كلمـــا مر عليه أولاها رد عليه أخراها في يوم كان مقداره خمسين ألف سنة، حتى يقضي (الله) بين العباد فيرى سبيله إما إلى الجنة، وإما إلى النار)) وذكر الحديث: أخرجه البخاري بمعناه [حديث صحيح]

181- *Moslem* reported on the authority of *Ibn Omar* who said: "The Prophet of Allah, peace and blessings be upon him, said: "If any owner of gold or silver does not pay the due *Zakat*, plates of fire will be beaten out for him on the Day of Judgment. These plates will then be heated in the fire of hell and his sides, his forehead and his back will be cauterized with them. Whenever they cool down, the process is repeated for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants, and he sees whether his path is to take him to paradise or to hell." It was said: "O Prophet of Allah! What about the camels?" He said: "If any owner of camels does not pay the due *Zakat*, including milking them on the same day, a soft sandy plain will be set for him, as extensive as possible. He will find that not a single young camel is missing, and they will trample him with their hoofs and bite him with their mouths. As often as the first of them passes him, the last of them will be made to return for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants and he sees whether his path is to take him to paradise or to hell. It was said: "O Prophet of Allah, what about cows and sheep?" He said: "If any owner of cattle and sheep does not

pay the due *Zakat*, on the Day of Judgment, a soft sandy plain will be spread for them. He will find none of them missing, none with twisted horns, without horns or with broken horns, and they will gore him with their horns and trample him with their hoofs. As often as the first of them passes him the last of them will be made to return to him for a day, the extent of which will be fifty thousand years, until judgment is pronounced upon the servants. And he would be shown his path leading him to paradise or to hell." (*Hadith Sahih*)

١٨٢- وذكر مسلم من حديث جابر قال: ((ولا صاحب كنز لا يؤدي فيه حقه إلا جاء يوم القيامة شجاعاً أقرع يتبعه فاتحاً فاه فإذا أتاه فر منه فيناديه: خذ كنزك الذي خبأته فأنا عنه غني فإذا رأى أن لابد له منه، سلك يده في فيه فيقضمها قضم الفحل)) وذكر الحديث. [حديث صحيح]

182- *Moslem* reported on the authority of *Jabir* that Prophet, peace and blessings be upon him, said: "No owner of treasure, who does not pay its due, will escape punishment. His treasure will come on the Day of Judgment, looking like a bald snake. It will pursue him with its mouth wide open, and when it comes close to him, he will be called thus: "Take your treasure which you concealed, for I do not need it." When he finds no way out, he will put his hand in its mouth and it will gnaw it like a bull-camel." (*Hadith Sahih*)

١٨٣- وروى مالك موقوفاً والنسائي والبخاري مرفوعاً عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: ((من آتاه الله مالاً فلم يؤد زكاته مثل له يوم القيامة شجاعاً أقرع له زبيبتان يطوقه يوم القيامة ثم يأخذ بلهزمتيه، يعني: شدقيه، ثم يقول: أنا مالك، أنا كنزك ثم تلا ﴿وَلاَ يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ﴾ الآية. [حديث صحيح]

183- Reported *Malik*, *Al-Nasae'e* and *Bukhari* on the authority of *Abu-Huraira*, may Allah be pleased with him,

who said: "the Prophet of Allah, peace and blessings be upon him, said: "Anyone whom Allah has given wealth but does not pay its *Zakat*, his wealth will be presented to him on the Day of Judgment in the shape of a baldheaded poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say: "I am your wealth, I am your treasure!" The Prophet, peace and blessings be upon him, recited the Qur'anic verse: "**Let not those who withhold**....up to the end of the verse." (*Hadith Sahih*)

Chapter 54

باب ما جاء في حوض النبي ﷺ في الموقف وسعته وكثرة أوانيه وذكر أركانه ومن عليها

The Prophet's *Hawd*: its length, width, vessels and those who will drink from it.

١٨٤- مسلم عن أبي ذر - رضي الله عنه - قال: قلت يا رسول الله، ما آنية الحوض؟ قال: ((والذي نفس محمد بيده لآنيته أكثر من عدد نجوم السماء وكواكبها في الليلة المظلمة المصحية، آنية الجنة من شرب منها لم يظمأ، آخر ما عليه يشخب فيه ميزابان من الجنة من شرب منه لم يظمأ، عرضه مثل طوله، ما بين عمان إلى أيلة، ماؤه أشد بياضاً من الثلج وأحلى من العسل)) [حديث صحيح]

184- *Moslem* reported that *Abu-Zarr*, may Allah be pleased with him, said: "I asked the Prophet of Allah about the vessels of the *Hawd* and he answered: "By Him in whose hand the soul of Muhammad is, its vessels are many more than the heavenly stars and planets in a dark night. Whoever drinks from the vessels of paradise, will never get thirsty. There are two streams pouring water

from paradise into the last part of the *Hawd*. No thirst will ever overtake whoever drinks from it. The length and width of the *Hawd* are like the distance between *Aila* (a town in the Levant) and Oman. Its water is whiter than ice and sweeter than honey." (*Hadith Sahih*)

١٨٥- وعــن ثوبان أن رسول الله ﷺ قال: ((إني لبعقر حوضي أذود الناس لأهل اليمين أضرب بعصاي حتى يرفض عليهم فسئل عن عرضه فقال: من مقامي إلى عمان، وسئل عن شرابه فقال: أشد بياضاً مــن الــثلج وأحلى من العسل، يغت فيه ميزابان من الجنة أحدهما من ذهــب والآخــر من ورق. في غير كتاب مسلم يعب فيه ميزابان من الكوثر الحديث. وفي أخرى ما يبسط أحد منكم يده إلا وقع عليه قدح.
[حديث صحيح]

185- Narrated *Thawban* that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "I was standing by my *Hawd*, keeping the people who would be detained by the angels) away from my *Hawd* with my staff and making way for the people of the right (the true believers). The Prophet was asked about the width of the *Hawd* and he answered: "It is like the distance between my place here and Oman." Then he was asked about its water and he answered: "It is much whiter than ice and sweeter than honey. Therein pour two streams from paradise, one of which is from gold and the other is from silver." In other Books of *Hadith* -except for that by *Moslem* "...therein pour two streams from *Al-Khawther*..." In another version of the *Hadith*: "...If anyone of you opens his hand, a cup will be placed in it..." (*Hadith Sahih*)

١٨٦- مسلم عن أنس قال: بينا رسول الله ﷺ ذات يوم بين أظهرنا إذ أغفــى إغفاءة ثم رفع رأسه متبسماً فقلنا: ما أضحكك يا رسول الله؟ قال: ((نزلت عليَّ آنفا سورة فقرأ ﴿بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ ۞ إِنَّا أَعْطَيْنَاكَ

الكَوْثَرَ ۞ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۞ إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ﴾ ثم قال: أتدرون ما الكوثر؟ قلنا: الله ورسوله أعلم. قال: فإنه نهر وعدنيه ربي، عليه خير كثير، وهو حوض ترد عليه أمتي يوم القيامة آنيته عدد النجوم، فيختلج العــبد فأقول: يا رب، إنه من أمتي فيقال: ما تدري ما أحدث بعدك)). وفي رواية أخرى ما أحدث (بعدك). [حديث صحيح]

186- *Anas Ibn Malik*, may Allah be pleased with him, said: While the Prophet of Allah, may the peace and blessings of Allah be upon him, was in the mosque, he was overtaken a bit by slumber, and then he raised his head laughing. We said: "What makes you laugh, O Prophet of Allah?" He said: "A Surah of the Qur'an has just been revealed to me." Then he recited: **"To thee We have granted *Al-Kawther*. Therefore to the Lord turn in prayer and sacrifice. For he who hates thee- will be cut off."** The Prophet added: "Do you know what *Al-Kawther* is?" We said: "Allah and his Prophet know better." He said: "It is a river that my Lord has promised to give me. Besides being prosperous, it is a *Hawd* to which my nation will proceed. Its vessels are as many as the heavenly stars. Some of my followers will be delayed (or prevented from drinking). Therefore I will say: "My Lord, they belong to my nation! "Allah will say: "You do not know what they did after you." (*Hadith Sahih*) reported by *Moslem*.

١٨٧- وعن عبد الله بن عمرو بن العاص قال: قال رسول الله ﷺ: ((حوضي مسيرة شهر، وزواياه سواء، وماؤه أبيض من الورق، وريحه أطيب من المسك، كيزانه كنجوم السماء، من ورد فشرب منه لم يظمأ بعده أبداً)) أخرجه البخاري. [حديث صحيح]

187- *Abdullah Ibn Amr Ibn Al-Aas*, may Allah be pleased with both of them, reported that the Prophet of Allah, peace and blessings be upon him, said: "My *Hawd* is as long as a month's walk and so is its width. Its water is

whiter than milk and its smell is better than the Musk. Its cups are as many as the stars. Whoever drinks from it, will never get thirsty." (*Hadith Sahih*) reported by *Bukhari*.

١٨٨- روى البخاري عن أبي هريرة -رضي الله عنه- أن رسول الله ﷺ قال: ((بينا أنا قائم على الحوض إذا زمرة حتى إذا عرفتهم خرج رجل من بيني وبينهم فقال: هلم: قلت: إلى أين؟ فقال: إلى النار والله قلت: ما شأنهم؟ فقال: إنهم قد ارتدوا على أدبارهم القهقرى، ثم إذا (زمرة) أخرى حتى إذا عرفتهم خرج من بيني وبينهم رجل فقال لهم: هلم، فقلت إلى أين؟ قال إلى النار والله، قلت: ما شأنهم قال: إنهم ارتدوا على أدبارهم فلا أراه يخلص منهم إلا مثل همل النعم)).

قلت: فهذا الحديث مع صحته أدل دليل على أن الحوض يكون في الموقف قبل الصراط، لأن الصراط إنما هو جسر على جهنم ممدود يجاز عليه، فمن جازه سلم من النار على ما يأتي، وكذا حياض الأنبياء عليهم (الصلاة و) السلام تكون أيضاً في الموقف على ما يأتي.

188- *Abu-Huraira*, may Allah be pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "While I was standing by my *Hawd*, a group of my followers were brought close to me. When I recognized them, someone (an angel) came and stood between me and them and said to them: "Come along!" I asked: "Where to?" "By Allah, to hellfire," he answered. I asked: "What have they done? "He said "They turned apostate after you (left)." Then another group came close to me and as soon as I recognized them, a man (an angel) came and stood between me and them and said to them: "Come along!" I asked him: "Whereto?" "By Allah, to hellfire," he replied. So I did not see anyone escaping safe from the punishment except a few who were like camels a shepherd" Reported by *Bukhari*. This *Hadith*, if *Sahih*, is one the strongest evidences that the Prophet's *Hawd*, as all of the *Hawds* of the former Prophet, is located where

the judgment. Judgment will take place before crossing the *Sirat* which is an extended bridge established above hellfire on which all humans will have to cross. Whoever crosses it successfully, will be safe from hellfire.

Chapter 55

باب فقراء المهاجرين أول الناس ورودا الحوض على النبي ﷺ

Poor *Muhajireen* will be the first to approach the *Hawd*

١٨٩- ابن ماجه عن الصنابجي الأحمسي قال: قال رسول الله ﷺ: ((ألا إني فرطكم على الحوض، وإني مكاثر بكم الأمم، فلا تقتتلن بعدي)) [حديث صحيح]

189- Reported *Ibn Maja* that *Al-Sanabiji Al-Ahmusy* narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "Indeed, I will be predecessor at the *Hawd*, and I will be proud of your great number in front of the other nations (on the Day of Judgment), so do not fight each other after me." (*Hadith Sahih*).

١٩٠- وخرج عن ثوبان مولى رسول الله ﷺ قال: إن حوضي ما بين عدن إلى أيلة أشد بياضاً من اللبن وأحلى من العسل أكاويبه كعدد نجوم السماء من شرب منه (شربة) لم يظمأ بعدها أبداً، وأول الناس من يرد على الحوض فقراء المهاجرين. الدنس ثيابا الشعث رؤوسا الذين لا ينكحون المتنعمات، لا تفتح لهم أبواب السدد قال: فبكى عمر حتى ابتلت لحيته فقال: لكني نكحت (المتنعمات) وفتحت لي أبواب السدد، لا جرم أني لا أغسل ثوبي الذي يلي جسدي حتى يتسخ، ولا أدهن رأسي حتى تشعث)). خرجه الترمذي.

190- On the authority of *Thawban,* the Prophet's bonds-

man, *Ibn Maja* reported that the Prophet, may the peace and blessings of Allah be upon him, said: "The length of my *Hawd* is like the distance between *Addan* and *Aila*. Its water is whiter than milk and sweeter than honey; and its vessels are as many as the heavenly stars. Whoever drinks (even one sip) from it, will never get thirsty. The first people to proceed to my *Hawd* will be the poor amongst *Muhajireen* whose garments are shabby and whose hair is disheveled and who neither marry well-off women nor do they roll in money." *Thawban* said: "*Omar* sobbed till his beard became wet, and then he said: "Alas! I have married women who are leading a life of ease and comfort and I have got plenty of money. I am not to blame if I won't wash my undergarment till it gets dirty, or rub my hair with scent until it gets disheveled."

(Reported by *At-Termizi*)

عن أبي سلام الحبشي قال: بعث إلي عمر بن عبد العزيز فحملت على البريد، قال: فلما دخل عليه، قال يا أمير المؤمنين، لقد شق مركبي البريد فقال: يا أبا سلام، ما أردت أن أشق عليك ولكن بلغني عنك حديث تحدثه عن ثوبان عن النبي ﷺ في الحوض فأحببت أن تشافهني به.

قال أبو سلام: حدثني ثوبان عن رسول الله ﷺ قال: ((إن حوضي من عدن إلى عمان البلقاء ماؤه أشد ...)) فذكره بمعناه وقال: حديث غريب. [حديث صحيح]

Abu-Salam Al-Habashi said: "*Omar Ibn Abdul-Aziz* summoned me to meet him. So I rode with his mail carriers. When I entered his house I said: "I have suffered a great deal of fatigue with your mail carriers until I came here, Emir of the believers." *Omar* said: "I did not mean to exhaust you, O *Abu-Salam*. But I was informed that you reported a *Hadith* from *Thawban* who narrated it citing the Prophet, may the peace and blessings of Allah be upon

him, about the *Hawd*. So I would love to hear it directly from you. *Abu Salam* said: "*Thawban* told me that he narrated that the Prophet of Allah , may the peace and blessings of Allah be upon him, said: "The length of my *Hawd* is like the distance between *Addan* and Oman." *Abu Salam* reported the *Hadith* by its meaning. He said it is *Hadith Ghareeb*. (*Hadith Sahih*)

١٩١- وقال أنس بن مالك – رضي الله عنه –: ((أول من يرد الحوض على رسول الله ﷺ الذابلون الناحلون السائحون الذين إذا جنهم الليل استقبلوه بالحزن)).

191- *Anas Ibn Malik*, may Allah be pleased with him, commented: "The first people to proceed to the Prophet, may the peace and blessings of Allah be upon him, and drink from his *Hawd* are the slim, the skinny and those who go out for the cause of Allah and when it gets drank, receive the night with sadness."

Chapter 56

باب ذكر من يطرد عن الحوض

Those who will be driven away from the *Hawd*

١٩٢- البخاري عن أنس عن النبي ﷺ قال: ((ليردن على ناس من أصحابي الحوض حتى إذا عرفتهم اختلجوا دوني فأقول: أصحابي، فيقال لي: لا تدري ما أحدثوا بعدك)). [حديث صحيح]

192- *Anas Ibn Malik*, may Allah be pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "Some of my friends will proceed to my *Hawd* and as soon as I recognize them, they will be driven away (from the *Hawd*). When I say: "But these are my follower," it will be said: "You do not know what they did after you." (*Hadith Sahih*) reported by *Bukhari*.

١٩٣- مسلم عن أسماء بنت أبي بكر - رضي الله عنهما - قالت: قال رسول الله ﷺ: ((إني على الحوض حتى أنظر من يرد علي منكم، وسيؤخذ ناس دوني فأقول: يا رب مني ومن أمتي فيقال: أما شعرت ما عملوا بعدك؟ والله ما برحوا بعدك يرجعون على أعقابهم)). وفي حديث أنس فيختلج العبد فأقول: ((يا رب، من أمتي، فيقال: إنك لا تدري ما أحدثوا بعدك))، وقد تقدم.

وكذلك حديث البخاري: ((إذا زمرة حتى إذا عرفتهم)) تقدم أيضاً، وفي (الموطأ) وغيره من حديث أبي هريرة فقالوا: كيف تعرف من يأتي بعدك من أمتك يا رسول الله؟ الحديث. وفيه قال: ((فإنهم يأتون غراً محجلين من أثر الوضوء)). [حديث صحيح]

193- Reported *Moslem* that *Asma'a Bint Abu-Bakr*, may Allah be pleased with both of them, narrated that the Prophet of Allah said: "I shall be standing by my *Hawd*, watching you as you come to it. Some people will be prevented from approaching me. I shall say: "These are my followers". Then it will be said: "Do not you know what they did after you? By Allah, it was no long after you died that they turned their backs to your teachings." In the afore-mentioned *Hadith* narrated by *Anas*: "...Some people will be delayed or prevented. Thereupon I will say: "My Lord, these are from my nation!" Allah will say: "You do not know what they did after you". The following phrase is also added in the *Hadith* reported by *Bukhari* "...a group of my followers approached me and when I recognized them...." which we referred to before. In the Muwatta (Prophetic *Hadiths* Made Easy) by *Imam Malik* and the other books of *Hadith*, *Abu Huraira* narrated: "The Companions asked: "How will you recognize those of your nation who will come after you, Prophet of Allah?" The Prophet answered: "They will come quite pure with shiny faces, as the mark of having made ablutions". (*Hadith Sahih*)

194- *Abu-Huraira* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "A group of my followers will approach my *Hawd*, and then they will be pushed away from it. When I say: "O my Lord! These are my followers". Allah will answer: "You really do not know what they did after you. They turned their backs (to your injunctions)." (*Hadith Sahih*)

195- Muslim scholars, may Allah have mercy on them, stated: "Whoever denounces the true religion of Allah (i.e. Islam) or innovates in it what displeases Allah or commits what Allah prohibited, will be pushed away severely. These are the ones who abandon the Islamic *Umma*, such as *Khawarij* with their different sects, *Rafeda* with their evident fallacies and *Mu'tazila* with their deadly and destructive doctrines. All these sects have split off from the community of the Muslims. That is also true for those who grievously wrong others, do unjust acts, discredit the truth, and kill and humiliate those who support the truth. The same holds true for those who commit grave sins openly and do evil deeds in secrecy, and those who follow their whims and false innovations. Those people, however, might be prevented from drin-king from the Prophet's *Hawd* for a while. Then, they will be allowed to after they are forgiven, provided that they only committed evil deeds and that they did not change the basics of their religious beliefs. In this case, they will be recognized by the light that shines in their faces because of having performed ablution. Then it will be said unto them: "May you perish!"

As for the hypocrites who lived during the life of the Prophet, may the peace and blessings of Allah be upon him, and who were allegedly Muslims but actually dis-believers, they will be treated by the Prophet insofar as their outer actions are concerned. But when the truth will be uncovered, he will say to them: "May you perish! May you perish!"

No one will dwell in hell forever except for the disbeliever and the hypocrite who deny the truth and do not have even an atom of belief in their hearts. It might be said that the people who have committed grave sins in this worldly life, will be bound to go to hellfire. However, even if they will be cast in hell -by Allah's will- after drinking from the Prophet's *Hawd*, they will never suffer from thirst. And Allah Almighty knows best.

Chapter 57

باب ما جاء في الكوثر الذي أُعْطِيه [النبي] ﷺ في الجنة

General Description of the Prophet's *Hawd*

١٩٦- البخاري عن أنس بن مالك عن النبي ﷺ قال: ((بينما أنا أسير في الجنة إذا أنا بنهر في الجنة حافتاه قباب الدر المجوف، قلت: ما هذا يا جبريل؟ قال: هذا الكوثر الذي أعطاك ربك، فإذا طينه أو طينته مسك أذفر)) - شك هدبه - خرجه أبو عيسى الترمذي بمعناه وزاد ((ثم رفعت إلى سدرة المنتهى فرأيت عندها نوراً عظيماً)).

[حديث صحيح]

196- *Anas Ibn Malik* narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "While I was walking in paradise, I saw a river on whose banks of which there were tents made of hollow pearls. I asked: "What is this, Gabriel? "He answered," this is *Al-Kawther* which your Lord has granted you. "Behold! Its scent was of strong smelling musk!" The sub-narrator, *Hudba*, was in doubt as to which word (i.e. scent or mud) the Prophet said (Reported by *Bukhari)*. The same version of the *Hadith* was reported by *Abu-Issa At-Termizi*, but with the following addition: "...Then I was raised to the Lote-tree (beyond which none may pass) where I saw a great light." (*Hadith Sahih*)

١٩٧- الترمذي عن ابن عمر قال: قال رسول الله ﷺ ((الكوثر نهر في الجنة حافتاه من ذهب ومجراه الدر والياقوت، تربته أطيب من المسك وماؤه أحلى من العسل وأبيض من الثلج)). هذا حديث حسن (صحيح) والله أعلم. [حديث صحيح]

197- *Ibn Omar* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: *"Al-Kawther* is a river in paradise whose banks are made of gold and whose bed is made of pearl and ruby. The fragrance of its mud is better than that of musk and its water is much sweeter than honey and whither than ice." This is a (*Hadith Hasan Sahih*) reported by *At-Termizi*. Allah knows best.

Chapter 58

أبواب الميزان

باب ما جاء في الميزان وأنه حق

The Balance

قال الله تعالى: ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئاً﴾ وقال: ﴿فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ ۞ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۞ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۞ فَأُمُّهُ هَاوِيَةٌ﴾ قال العلماء: وإذا انقضى الحساب كان بعد وزن الأعمال، لأن الوزن للجزاء فينبغي أن يكون بعد المحاسبة، فإن المحاسبة لتقدير الأعمال والوزن لإظهار مقاديرها ليكون الجزاء بحسبها، قال الله تعالى ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئاً﴾ الآية.

وقال: ﴿فَأَمَّا مَن ثَقُلَتْ مَوَازِينُهُ ۞ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۞ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ﴾.

وقال: ﴿وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُم﴾ الآيتين في الأعراف، والمؤمنون.

وهذه الآيات إخبار لوزن أعمال الكفار، لأن عامة المعنيين بقوله: خفت موازينه في هذه الآيات هم الكفار، وقال في سورة المؤمنون ﴿فَكُنتُم بِهَا تُكَذِّبُونَ﴾ وفي الأعراف ﴿بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ﴾ وقال: ﴿فَأُمُّهُ هَاوِيَةٌ﴾ وهذا الوعيد بإطلاقه للكفار، وإذا جمع بينه وبين قوله (تعالى) ﴿وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾ ثبت أن الكفار يسألون عما خالفوا فيه الحق من أصل الدين وفروعه، إذا لم يسألوا عما خالفوا فيه أصل دينهم من ضروب تعاطيهم ولم يحاسبوا به ولم يعتد بها في الوزن أيضا، فإذا كانت موزونة، دل على أنهم يحاسبون بها وقت الحساب، وفي القرآن ما يدل على أنهم مخاطبون بها، مسؤولون عنها، محاسبون بها مجزيون على الإخلال بها، لأن الله تعالى يقول ﴿وَوَيْلٌ لِّلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ﴾ فتوعدهم على منعهم الزكاة.

Allah, Glory be to him, says in the Qur'an: "**We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least**." Allah also says: "**He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of good deeds will be light, will have his home in a bottomless pit**." Scholars said: "When judgment is over, Allah commences weighing the deeds either for rewarding or punishing people, which should be after judgment. In other words, judgment is the determination of deeds, and weighing is for the manifestation of their quantities so that reward or punishment may be decided accordingly. To visualize the function of the balance, Allah says: "**We shall set up**

balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least". Allah says also: "**He whose balance of good deeds will be heavy, will be in a life of good pleasure and satisfaction. But he whose balance of bad deeds will be light, will have his home in a bottomless pit. Knowest thou what it is? It is a fire blazing fiercely!**" The Glorious Qur'an also states: "**But those whose balance is light, will be those who have lost their souls.**" These verses personify the weighing of the deeds of the disbelievers. As a matter of fact, the Qur'anic expression: "**Those whose balance of good deed is light...**" always refers to the disbelievers. They are also meant by the following: "**...and ye did not treat them (my signs) as falsehood;**" "**...for that they wrongfully denied Our signs**," and "**Their home is a (bottomless) pit**." The warning in the last verse is a general address to disbelievers. If we combine this warning with the following verse: "**And if there be (no more than) the weight of a mustard, We will bring it to account. And sufficient are We to take account.**" It will be proven that disbelievers will be held accountable for neglecting the basic and subsidiary obligations of Islam. Regardless of whether or not the misdeeds they committed in violation of the obligations of their creed will be weighed for them by the balance. But if they are weighed, then they will be accountable for them at the time of judgment. However, there are several indications in the Qur'an that the disbelievers are entitled to fulfill these obligations; otherwise they will be held accountable, reckoned and punished for neglecting them. As evidence, Allah Almighty says in the Qur'an: "**And woe to the disbelievers- those who give not *Zakat*.**" Allah has warned them that they will be punished for not paying the prescribed charity (*Zakat*).

١٩٨- وفـــي البخاري، عن أبي هريرة عن النبي ﷺ قال: ((إنه ليأتي الرجل العظيم السمين يوم القيامة لا يزن عند الله جناح بعوضه، واقرؤوا إن شئتم ﴿فَلاَ نُقِيمُ لَهُمْ يَوْمَ القِيَامَةِ وَزْناً﴾.

قـــال العلماء: معنى هذا الحديث: أنه لا ثواب لهم وأعمالهم مقابلة بالعذاب فلا حسنة لهم توزن في موازين يوم القيامة، ومن لا حسنة له فهـــو في النار، وقال أبو سعيد الخدري: يؤتى بأعمال كجبال تهامة فلا تزن شيئا.

198- Narrated *Abu-Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Resurrection the deeds of a great man (in status and size) may not have the weight of a mosquito's wing in the sight of Allah! Read if you like: "**Vain will not be their deeds, nor shall We, on the Day of Judgment, give them any weight**" (Reported by *Bukhari*). According to scholars, the general meaning of this *Hadith* is that: Such people will get no reward. Rather, they will be punished for their deeds. They will not even have a single good deed that might be weighed by the balances. And whoever does not have any good deeds, will be cast into hellfire. *Abu Sa'eed Al-Khudri* commented: "Though some people will come with deeds which are as enormous as Mount *Tihama*, they will still be of no weight in the balance". (*Hadith Sahih*)

Chapter 59

بيان كيفية الميزان ووزن الأعمال فيه ومن قضى لأخيه حاجة

The function of the balance and the way deeds will be weighed

١٩٩- الترمذي عن عبد الله بن عمرو بن العاص قال: قال رسول الله ﷺ: ((إن الله يســـتخلص رجلا من أمتي على رؤوس الخلائق يوم

القــيامة، فينشر عليه تسعة وتسعين سجلاً كل سجل مثل مد البصر ثم يقول: أتنكر من هذا شيئاً، أظلمك كتبتي الحافظون؟ فيقول: لا، يا رب فــيقول: أفلك عذر؟ فقال: لا، يا رب، فيقول: بل إن لك عندنا حسنة، فإنــه لا ظلم عليك اليوم فيخرج له بطاقة فيها: أشهد أن لا إله إلا الله (وأشهد) أن محمداً عبده ورسوله، فيقول: احضر وزنك فيقول: يا رب مــا هــذه البطاقة مع هذه السجلات؟ فيقال: إنك لا تظلم. قال: فتوضع السـجلات في كفة، والبطاقة في كفة فطاشت السجلات وثقلت البطاقة، فلا يثقل مع اسم الله شيء)).

قــال: حديــث حسن غريب وأخرجه ابن ماجه في سننه وقال بدل قوــله في أول الحديث ((إن الله يستخلص رجلاً من أمتي على رؤوس الخلائــق يوم القيامة)) ((يصاح برجل من أمتي على رؤوس الخلائق)) وذكر الحديث.

199- *Abdullah Ibn Amr Ibn Al-Aas* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: “Allah will single out a man from my nation in front of all creatures on the Day of Resurrection and ninety-nine records of that man’s deeds will be laid wide open before him. Each record will be so large that this man could hardly see the whole of it. Then, Allah will ask him: “Do you deny anything in these records? Did my angels, who record your deeds, do you any injustice? “No, my Lord. Absolutely not,” the man will answer. Again, Allah will ask him: “Do you have any excuse?” And the man will answer in the negative. Then Allah will say: “But We keep with Us here one good deed you have done, and you will be treated fairly.” Then a card will be brought forth, reading: “I bear witness that there is no god but Allah and that Muhammad is his servant and Prophet”. Allah will say: “Witness the weight of this card”. But the man will exclaim: “O Lord! This card is of no weight compared to these huge records.” It will be said: “You will not be dealt with unjustly.” Then the records will be put on

one side of the balance and the card will be put on the other. All of a sudden, the card will go down and the records will go up, for there is nothing that can outweigh Allah's name". (*Hadith Hasan Ghareeb* reported by *At-Termizi*). The same *Hadith* was reported by *Ibn Maja* in his Sunan, but instead of mentioning this sentence at the beginning of the *Hadith*: "Allah will single out a man from my nation...," he reported: "A man from my nation will be called out in front of all creatures..." Then he reported the rest of the *Hadith* as mentioned above.

٢٠٠- فإن قيل: لو احتسبت خيراته حتى يوزن لجوزى بها جزاء مـثلها وليس له منها جزاء، لأن رسول الله ﷺ سئل عن عبد الله بن جدعان وقيل له: إنه كان يقرى الضيف ويصل الرحم ويعين في النوائب، فهـل يـنفعه ذلك؟ فقال: ((لا لأنه لم يقل يوما رب اغفر لي خطيئتي يوم الدين)). [حديث صحيح]

200- It may be said: "If the disbeliever's good deeds are weighed, he should get rewarded for them. Yet this is not likely to happen, because *Abdullah Ibn Juda'an* was, according to his friends' account, hospitable to guests, kind to kith and kin and generous even during the time of hardships. Nevertheless, when the Prophet, may the peace and blessings of Allah be upon him, was asked whether these virtuous acts would benefit him (in the hereafter), he answered: "No! For he never said: "O my Lord! Forgive my sins on the Day of Judgment " (*Hadith Sahih*).

٢٠١- وسأله عدي بن حاتم عن أبيه مثل ذلك، فقال: ((إن أباك طلب أمراً فأدركه)) يعني الذكر، فدل أن الخيرات من الكافر ليست بخيرات، وأن وجودها وعدمها بمنزلة واحدة سواء. [حديث حسن]

201- *Adeyy Ibn Hatim* asked the Prophet, may the peace and blessings of Allah be upon him, the same question about his own father, and he answered: "Nay. For

your father got what he wanted," (meaning that his father did these good deeds so that people would say that he was a generous man). This clearly indicates that the disbeliever's good deeds, if any, will be of no benefit to him just as if they never existed. (*Hadith Hasan*)

٢٠٢– والجــواب: أن الله تعالى قال: ﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئاً﴾ ولم يفصل بين نفس ونفس، فخيرات الكافر توزن ويجزى بها، إلا أن الله تعالى حرم عليه الجنة، فجزاؤه أن يخفف عنه بدليل حديث أبي طالب فإنه قيل له: يا رسول الله، إن أبا طالب كان يحوطــك وينصرك فهل نفعه ذلك؟ فقال: ((نعم، وجدته في غمرات من النار فأخرجته إلى ضحضاح ولولا أنا لكان في الدرك الأسفل من النار)) وما قاله عليه (الصلاة و) السلام في ابن جدعان وأبي عدي إنما هو في أنهما لا يدخلان الجنة ولا يتنعمان بشيء من نعيمها والله أعلم.

[حديث صحيح]

202- However, the above explication can be refuted as follows: Allah Almighty says in the Qur'an: "**We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least.**" Allah, according to this verse, will not differentiate between one soul and another. Thus, the good deeds of the disbeliever will be weighed, and he will get rewarded for them by lightening his torture in hellfire, since it is prohibited for him to enter paradise. This can be proved by the following *Hadith*.

The Prophet, may the peace and blessings of Allah be upon him, was asked: "O Prophet of Allah! *Abu-Talib* used to protect and support you. So, will that be of any benefit to him (in the hereafter)?" "Yes," the Prophet answered "I saw him surrounded by fire (from all directions), then I moved him out to a shallow fire. Had it not been for me, he would have been cast into the lowest abyss in hell." What the

Prophet, may the peace and blessings of Allah be upon him, meant when he talked about *Ibn Juda'an* and *Hatim*, is that they will neither enter paradise, nor will they enjoy any of its pleasures. And Allah Almighty knows best. (*Hadith Sahih*)

Ibn Fourk reported that *Mu'tazila*, along with some other sects, denied the weighing of the deeds. Their denial is based on the claim that abstract objects cannot be weighed. *Ibn Abbas* was reported to have said that Allah Almighty will change the abstract objects into concrete ones and weigh them on the Day of Judgment. The most plausible opinion is that: what really makes the side of the balance heavy or light are the records in which the deeds are written. This opinion is supported by evidences from the Glorious Qur'an and the noble *Sunna*. Allah, praise be to Him, states in the Qur'an: "**But verily over you are angels appointed to protect you-kind and honorable-writing down (your deeds)**." *Abdullah Ibn Omar* said: "What will be weighed are the records in which the deeds are written." According to the above, the records of the deeds will be weighed, and if they are heavy, the person will be admitted to paradise, and vice versa.

٢٠٣- وروى عـن سلمان الفارسي - رضي الله عنه - أنه قال: توضـع الموازيـن يوم القيامة، فلو وضعت فيهن السماوات والأرض لوسـعتهن، فتقول الملائكة: يا ربنا، ما هذا؟ فيقول: أزن به لمن شئت من خلقي، فتقول الملائكة عند ذلك: ربنا ما عبدناك حق عبادتك.

[خبر صحيح]

203- *Salman Al-Farisi*, may Allah be pleased with him, was reported to have said: "The balances will be set up on the Day of Judgment. They will be wide enough to encompass the heavens and the earth. Angels will say: "O our Lord, what are these balances for? "Allah will answer: "They are for weighing the deeds of whomever I will from amongst My creatures." Thereupon, the angels will say: "O

our Lord, we have not worshiped You in the way You deserve to be worshiped" (An authentic account).

204- Muslim scholars, may Allah have mercy on them, maintained that people will be of three kinds in the hereafter: The righteous, who have no grave sins; the believers, who have committed grave sins and shameful deeds; and the disbelievers. The good deeds of the righteous people will be put on one side of the balance and their small faults, if there is any, will be placed on the other. Allah Almighty will make the small faults of no weigh, so that the first side containing the good deeds will be heavy and the other will be so light as if it were empty.

As for the believer who has committed grave sins and shameful deeds, his good deeds will be placed on one side and his sins will be put on the other. Once his good deeds are heavier than his sins even by the weight of a gnat, he will enter paradise. But if his grave sins are heavier than his good deeds even by the weight of a gnat, he will be shoved into hell, unless Allah forgives his sins. If the two sides happen to be equal, then he will join the people of *A'raf* (the heights between paradise and hell) about whom we shall talk in due course. That is if the sins are in violation of the rights of Allah. But if these sins are in violation of people's rights, then they will be subtracted from the rewards of his good deeds, in case they are great in number. If his good deeds run short and they are not enough to compensate people for their rights. Then, a number of the people's sins-equal to their violated rights-will be added to his sins and he will be punished for them altogether. That explanation goes in accordance with the *Hadith* we have discussed and those which will be discussed in due course.

Ahmed Ibn Harb stated that the people will be of three types on the Day of Judgment: Those who are rich with

good deeds; those who are burdened with sins; and those who are rich with good deeds, and then they will be burdened with people's sins in compensation for people's rights. *Sufian Al-Thawri* said: "It is better for you to meet Allah (on the Day of Judgment) with seventy sins in violation of his rights than to meet Him with one single sin in violation of people's rights." I commented: "That is quite true, for Allah Almighty is Ever-Bountiful and Self-sufficient, whereas man will be in a miserable condition and in a dire need even for one good deed to pay for a sin committed against another person or to make the side of good deeds heavier so as to get more rewards.

As for the disbeliever, his disbelief will be put on one side: and the other one will be kept empty, since there are no good deeds to be placed therein. Then, Allah Almighty will order that he be dragged to hell where every disbeliever will be punished according to the sins he committed in worldly life. With regard to the righteous believers, their small faults will be forgiven by their avoidance of grave sins. Then Allah Almighty will order that they be led to paradise where each one of them will receive rewards according to his good deeds and obedience to Allah. Throughout the Qur'anic verses that discuss the weighing of the deeds, Allah Almighty refers only to two of the above mentioned types of people (on the Day of Judgment). First those believers whose balance of good deeds will be heavy, and they will lead a pleasant life in paradise accordingly. Second, those disbelievers whose balance of good deeds will be light and they will dwell in hell forever accordingly. As for those who have a 'mixture' of good and evil deeds, the Prophet, may the peace and blessings of Allah be upon him, referred to them in detail, as we have mentioned. The reason behind weighing the deeds of the believer is to demonstrate his righteousness, excellence and avoidance of evil deeds; and to honor him in front of all creatures,

whereas the deeds of the disbeliever will be weighed in order to humiliate, expose disgrace and rebuke him for having no good deeds (in his records).As for those who have mixed good deeds with evil ones, they will be freed through intercession if they happen to enter hell,, as we shall explain later.

205- *A'isha*, may Allah be pleased with her, narrated that a man sat down in front of the Prophet and said: "O Prophet of Allah! I have slaves who tell me lies, cheat and disobey me; therefore I insult and beat them. Shall I be held accountable for doing so?" The Prophet answered: "With regard to their cheating, lying, disobedience to you and your punishment to them, if you punish them less than what they deserve, you will be rewarded for that. But if you punish them more than they deserve, then you will be punished for that." The man withdrew and kept on crying and praying. Thereupon, the Prophet said to him: "Have you not read (this verse in) the book of Allah: "**We shall set up balances of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least**." The man said: "By Allah, there is nothing better for me and them than to part with them. I call you to bear witness, O Prophet of Allah, that all of them are free." (*Hadith Sahih*) reported by *At-Termizi. Abu-Issa* maintained that this *Hadith* is *Ghareeb* which we know only from *Abdul-Rahman Ibn Ghazwan. Ahmed Ibn Hanbal* reported this *Hadith* on the authority of *Abdul-Rahman Ibn Ghazwan.*

Chapter 60

أصحاب الأعراف
The People of *A'raf*

٢٠٦- وأما أصحاب الأعراف فيقال إنهم مساكين أهل الجنة. واختلف العلماء في تعيينهم على اثنى عشر قولاً:

الأول: ما تقدم ذكره في الحديث، وهو قول ابن مسعود وكعب الأحبار كما ذكرنا، وذكره ابن وهب عن ابن عباس.

الثاني: قوم صالحون فقهاء علماء. قاله مجاهد.

الثالث: هم الشهداء، ذكره المهدوي.

الرابع: هم: فضلاء المؤمنين والشهداء فرغوا من شغل أنفسهم وتفرغوا لمطالعة أحوال الناس. ذكره أبو نصر عبد الرحيم ابن عبد الكريم القشيري.

الخامس: هم المستشهدون في سبيل الله الذين خرجوا عصاة لآبائهم.

قاله شرحبيل بن سعد، وذكر الطبري في ذلك حديثاً عن رسول الله ﷺ وأنه تعادل عقوقهم واستشهادهم.

السادس: هم: العباس وحمزة وعلي بن أبي طالب وجعفر ذو الجناحين يعرفون محبيهم ببياض الوجوه، ومبغضيهم بسواد الوجوه. ذكره الثعلبي عن ابن عباس.

السابع: هم: عدول القيامة الذين يشهدون على الناس بأعمالهم وهم في (كل) أمة. ذكره الزهراوي واختاره النحاس.

الثامن: هم: قوم أنبياء. قاله الزجاج.

التاسع: هم قوم كانت لهم صغائر لم تكفر عنهم بالآلام والمصائب في الدنيا، فوقفوا وليست لهم كبائر فيحبسون عن الجنة لينالهم بذلك غم، فيقع في مقابلة صغائرهم. حكاه ابن عطية القاضي أبو محمد في تفسيره.

العاشـــر: ذكـــره ابن وهب عن ابن عباس قال: أصحاب الأعراف الذين ذكر الله (تعالى) في القرآن أصحاب الذنوب العظام من أهل القبلة، وذكره ابن المبارك قال: أخبرنا جويبر، عن الضحاك، عن ابن عباس قـــال: أصـــحاب الأعراف رجال كانت لهم ذنوب عظام، وكان جسيم أمـــرهم لله فأقيموا ذلك المقام إذا نظروا إلى أهل النار عرفوهم بسواد الوجوه وقالوا: ربنا لا تجعلنا مع القوم الظالمين، وإذا نظروا إلى أهل الجنة عرفوهم ببياض وجوههم.

قال ابن عباس: أدخل الله أصحاب الأعراف الجنة، وفي رواية سعيد ابن جبير عن عبد الله بن مسعود ((وكانوا آخر أهل الجنة دخولاً الجنة)).

قال ابن عطية: وتمنى سالم مولى أبي حذيفة أن يكون من أصحاب الأعراف، لأن مذهبه أنهم مذنبون.

الحـــادي عشر: أنهم أولاد الزنا. ذكره أبو نصر القشيري عن ابن عباس.

الثاني عشر: أنهم ملائكة موكلون بهذا السور يميزون الكافرين من المؤمنين قبل إدخالهم الجنة والنار. قاله أبو مجلز لاحق بن حميد، فقيل له: لا يقال للملائكة رجال فقال: إنهم ذكور وليسوا بإناث فلا يبعد إيقاع لفـــظ الـــرجال عليهم كما وضع عن الجن في قوله تعالى: ﴿وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الجِنِّ﴾.

والأعراف: سور بين الجنة والنار. قيل: هو جبل أحد يوضع هناك.

206- The people of *A'raf* are said to be the destitute amongst those who live in paradise. Scholars, however, are in disagreement as to specifying who these people are.

There are twelve opinions in this respect, stated as follows:

What has been mentioned earlier in the *Hadith* (i.e. those good deeds equal their evil ones) constitutes the opinion of *Ibn Mas'ood*, *Ka'ab Al-Ahbar*-as we mentioned - and *Ibn Abbas*, as reported by *Ibn Wahb*.

According to *Mujahid*, they are some pious and knowledgeable scholars. *Abu-Nasr Abdul-Rahim Ibn Abdul-Karrim Al-Qushairi* stated that they are the noblest amongst the believers and martyrs who will have nothing to do except discussing (or watching) people's affairs. They are the martyrs, according to *Al-Mahdawi*.

Sa'ad Ibn Shurahbil maintained that the people of *A'raf* are those who set out to fight in the cause of Allah without the permission of their parents, and then they got martyred (in the battlefield). The sin of disobedience to their parents will equal the reward of their martyrdom. *At-Tabari* reported a *Hadith* from the Prophet, may the peace and blessings of Allah be upon him, in this connection. *Al-Tha'alibi* reported from *Ibn Abbas* that they are: *Al-Abbas, Hamza, Ja'far* and *Ali Ibn Abu Talib*. They will recognize those who like them by the whiteness of their faces and those who hate them by the blackness of their faces. They are the reliable witnesses in every nation who will testify in favor of, or against, the people according to their deeds. This is *Al-Zahrawi*'s opinion which was adopted by *Al-Nahhas*. *Al-Zajjaj* is of the opinion that they are a group of Allah's Prophets.

Ibn Ateyya Al-Qadi Abu Muhammad reported in his interpretation of the Qur'an that they are a group of people who had some small faults which were not atoned for by pains and predicaments in worldly life. Upon Judgment, they will be found sin-free. Nevertheless, their admission to paradise will be withheld till depression overtakes them. Thus, their small faults will be atoned for by their feeling of depression.

Ibn Wahb reported that *Ibn Abbas* said: "The people of *A'raf*, whom Allah mentioned in the Qur'an, are the Muslims who have committed great sins in this world.' This opinion is shared by *Ibn Al-Mubarak*, who said: *Jubair* reported from *Al-Dahhak*, from *Ibn Abbas* that the people of *A'raf*

are those who have committed grave sins in violation of Allah's rights. Hence, they will be kept in that place (between paradise and hell). They will recognize the dwellers of hell through the blackness of their faces. Thereupon, they will pray saying: "Our Lord! Send us not to the company of the wrongdoers. "When they see the dwellers of paradise, they will recognize them and ask Allah to be with them. Thus, the people of *A'raf* will enter paradise by Allah's leave." *Abdullah Ibn Mas'ood* is reported to have said in the version of *Sa'eed Ibn Jubair* that: they will be the last people to be admitted to paradise. *Ibn Ateyya* said that *Salem*, the bondsman of *Abu-Huzaifa*, wished to be with the dwellers of *A'raf*, since they are sinful in his opinion.

The opinion of *Ibn Abbas*, as reported by *Abu-Nasr Al-Qushairi*, is that they are the people who were born through illegal sexual intercourse.

Abu- Majlaz Lahiq Ibn Hameed holds the opinion that they are a group of angels who are in charge of this wall (i.e. *A'raf*) to separate the believers from the disbelievers before allowing the farmer to enter paradise and casting the latter into hell.

It was said to *Ibn Hameed*: "It is not appropriate to describe the angels as men." He answered: "The angles are males, not females, so they can be described as men, just like the Jinn who are described as men in the following Qur'anic verse: "**True, there were persons among mankind who took shelter with males among the Jinn**..."

Chapter 61

باب إذا كان يوم القيامة تتبع كل أمة ما كانت تعبد فإذا بقي في هذه الأمة منافقون امتحنوا وضرب الصراط

On the Day of Judgment every nation will follow what it worshiped in worldly life; hypocrites will be tested and *Sirat* will be established

٢٠٧- الترمذي عن أبي هريرة - رضي الله عنه - أن النبي ﷺ قال: ((يجمع الله الناس يوم القيامة في صعيد واحد ثم يطلع عليهم رب العالمين فيقول: ألا ليتبع كل إنسان ما كان يعبد، فيمثل لصاحب الصليب صليبه، ولصاحب التصاوير تصاويره، ولصاحب النار ناره فيتبعون ما كانوا يعبدون ويبقى المسلمون)) وذكر الحديث بطوله. [حديث صحيح]

207- Narrated *Abu-Huraira*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Judgment Allah will gather all mankind in one place, then the Lord of the worlds will appear to them and say: "Let everyone (of you) follow what he used to worship in worldly life." Thereupon, the cross will appear to the Christians, the idols will appear to the idolaters and the fire will appear to the magi; and everyone of them will follow what he used to worship besides Allah, except for the Muslims." *At-Termizi* reported the *Hadith* in its entirety in his book. (*Hadith Sahih*)

٢٠٨- وخـــرج مسلم عنه أن ناساً قالوا لرسول الله ﷺ: يا رسول الله، هل نرى ربنا يوم القيامة؟ فقال رسول الله ﷺ: ((هل تضارون في القمـــر ليلة البدر؟ قالوا: لا يا رسول الله. قال: هل تضارون في رؤية الشمس ليس دونها سحاب؟ قالوا: لا قال: فإنكم ترونه كذلك، يجمع الله الناس يوم القيامة فيقول: من كان يعبد شيئاً فليتبعه، فيتبع من كان يعبد

الشـــمس الشمس، ويتبع من كان يعبد القمر القمر، ويتبع من كان يعبد الطواغيـــت الطواغيت، وتبقى هذه الأمة فيها منافقوها، فيأتيهم الله في صورة غير صورته التي يعرفون، فيقول: أنا ربكم، فيقولون: نعوذ بالله مـــنك هذا مكاننا حتى يأتينا ربنا، فإذا جاء ربنا عرفناه، فيأتيهم الله في صـــورته التي يعرفون، فيقول: أنا ربكم، فيقولون: أنت ربنا، فيتبعونه ويضـــرب الصراط بين ظهري جهنم، فأكون أنا وأمتي أول من يجوز ولا يتكلم يومئذ إلا الرسل، ودعوى الرسل يومئذ: اللهم سلم سلم، وفي جهـــنم كلاليـــب مثل شوك السعدان. هل رأيتم السعدان؟ قالوا: نعم، يا رسول الله. قال: فإنها مثل شوك السعدان غير أنه لا يعلم قدر عظمها إلا الله، تخطـــف الناس بأعمالهم، فمنهم الموبق بعمله، ومنهم المجازى حتى ينجي)) وذكر الحديث وسيأتي. [حديث صحيح]

208- *Moslem* reported that *Abu-Huraira* narrated that some people asked the Prophet of Allah, peace and blessings be upon him: "O Prophet of Allah! Shall we see our Lord on the Day of Resurrection?" He answered: "Do you get harm on seeing the full moon?" They said: "No, Prophet of Allah". Then he asked: "Do you get any harm on seeing the sun when there are clouds?" They replied: "No" He said: "You will see him as such. Allah will gather all human beings on the Day of Judgment and say: "Let everyone of you follow what he used to worship. Then, those who worshiped the sun will follow it, and those who worshiped the moon will follow it; and those who worshiped false gods will follow them, except for this nation with its hypocrites. Then Allah will come to the hypocrites in a form which is different from the form they know. Allah will say to them: "I am your Lord." They will say: "We seek refuge in Allah from you. We shall recognize Him." Then Allah will come to them in the form they know and say: "I am your Lord." They will say: "Yes, You are our Lord." Then they will follow him and the *Sirat* will be established above hellfire. I and my nation will be the first to cross it.

No one will be allowed to speak except for Allah's Prophets, who will keep praying: "O our Lord! Deliver us safe! There will be hooks in hell that look like the thorns of *As-Aa'adan*[1]. Have you ever seen the thorns of *As-Sa'adan*? The companions answered: "Yes, we have, O Prophet of Allah." The Prophet commented: "The hooks are just like these thorns, but no one knows how huge they are save Allah. These hooks will grab the people because of their (evil) deeds. Some people will be cast in hell forever and some others will be punished for their sins and then released...." (*Hadith Sahih*)

209- When Allah, praise be to Him, will grant the dwellers of paradise the honor of seeing Him. Unscreened by anyone or anything, they will see Him clearly just like seeing the sun and the full moon. The author, may Allah have mercy on him, concluded: "We have given a detailed account of the balance and the weighing of deeds, supported by the most reliable sources, so that there would be no room for doubt or disagreement. All praise be to Allah for granting us from his bounties and for providing us with knowledge.

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[1] As-Sa'adan is the name of a very thorny plant which grows in the desert.

Chapter 62

باب كيف الجواز على الصراط وصفته ومن يحبس عليه ويزل عنه. وفي شفقة النبي ﷺ على أمته عند ذلك، وفي ذكر القناطر قبله والسؤال عليها وبيان قوله تعالى ﴿وَإِن مِّنكُمْ إِلاَّ وَارِدُهَا﴾

Sirat: Its description and the way of crossing it Those who will be confined therein or made to fall over, The Prophet Sympathy for his nation, "Every one of you will pass over hell"

٢١٠- ذكر مسلم من حديث أبي هريرة ((فيأتون محمداً ﷺ فيؤذن لهم وترسل الأمانة والرحم فيقومان جنبتي الصراط يميناً وشمالاً فيمر أولهم كالبرق الخاطف)).

قال: قلت: بأبي أنت وأمي وأي شيء كمر البرق؟ قال: ((ألم تر إلى البرق كيف يمر ويرجع في طرفة عين؟ ثم كمر الريح، ثم كمر الطير وشد الرجال تجري بهم أعمالهم ونبيكم ﷺ قائم على الصراط يقول: يا رب، سلم سلم حتى تعجز أعمال العباد حتى يجيء الرجل ولا يستطيع السير إلا زحفاً))

قال: ((وفي حافتي الصراط كلاليب معلقة مأمورة بأخذ من أمرت بأخذه، فمخدوش ناج، ومكردس في النار والذي نفس محمد بيده، إن قعر جهنم لسبعون خريفاً)). [حديث صحيح]

210- *Moslem* reported from the *Hadith* narrated by *Abu-Huraira*: "The people will come to the Prophet, may the peace and blessings of Allah be upon him, begging for intercession and they will be given permission to meet him. The trust and the bond of kinship will be left to stand to the right and the left of the *Sirat*. The first of those

people will pass as speedily as lightning." *Abu-Huraira* inquired: "May Allah bless you, Prophet, how speedy is that?" He replied: "Have you not seen how lightning strikes and disappears in a twinkling moment?" Then another person will pass like a strong wind, and a third like a swift bird and a fourth will be running while being hastened by his deeds. Your Prophet will be standing by the *Sirat* saying: "O Lord! Save us! Save us!" until the deeds become too few to help people cross the path, so that some people will crawl on it." He went on: "Fixed to the two edges of the *Sirat* are hooks which are commanded to snatch those who were destined to be snatched. Some others will be shoved into hellfire. By Him in Whose hand Muhammad's soul is, it would take (a person) seventy years to reach the bottom of hell " (*Hadith Sahih*).

٢١١- وروى من حديث حذيفة أيضاً. وذكر مسلم أيضاً من حديث أبي سعيد الخدري وفيه: ((ثم يضرب الجسر على جهنم وتحل الشفاعة ويقولون: اللهم، سلم سلم)) قيل: يا رسول الله، وما الجسر؟ قال: ((دحض مـــزلة فيه خطاطيف وكلاليب وحسكة تكون بنجد فيها شوكة يقال لها السـعدان: فـيمر المؤمنون كطرف العين وكالبرق وكالريح وكالطير وكأجاويد الخيل والركاب فناج مسلم ومخدوش مرسل ومكردس في نار جهنم)) وسيأتي الحديث بتمامه إن شاء الله تعالى. [حديث صحيح]

211- Reported *Moslem* from the *Hadith* narrated by *Huzaifa* and *Abu-Sa'eed Al-Khudri* that the Prophet, may the peace and blessings of Allah be upon him, said: "Then the *Sirat* will be set up above hellfire and intercession will be allowed. People will pray: "O Lord! Deliver us safe, deliver us safe". It was asked: "O Prophet of Allah, what is the *Sirat*?" He answered: "It is a slippery bridge with hooks, tongs and thorns like that of a plant called *"As-Sa'adan"* which grows in *Najd*. The believers will pass like the twinkling of an eye, like lightning, like wind, like birds and like the finest horses. True Muslims will pass it safely,

while others will be lacerated, released, and others will be castinto hellfire." The *Hadith* will be quoted in its entirety later. (*Hadith Sahih)*

٢١٢- وفي رواية: قال أبو سعيد الخدري: ((بلغني أن الجسر أدق من الشعر وأحد من السيف)) وفي رواية: ((أرق من الشعر)) رواها مسلم [خبر صحيح]

212- *Abu-Sa'eed Al-Khudri* is reported to have said: "I was informed that the *Sirat* is thinner than a hair and sharper than a sword." He said in another version: "...more fragile than a hair" (An authentic account) Reported by *Moslem.*

٢١٣- وخـــرج ابــن ماجه حديث أبي سعيد الخدري قال: سمعت رسول الله ﷺ يقول: ((يوضع الصراط بين ظهراني جهنم على حسك كحســك الســعدان. ثــم يستجيز الناس فناج مسلم ومخدوج به ثم ناج ومحتبس به ومنكوس فيها)). [حديث حسن وله شواهد]

213- Narrated *Abu-Sa'eed Al-Khudri*: "The Prophet of Allah, may the peace and blessings of Allah be upon him, said: "The *Sirat* will be established above hell and hooks, just like the thorns of *As-Sa'adan*, will be fixed to it. People will be made to cross it: some of them will be released; some others will be confined therein and others will fall right into hell." (*Hadith Hasan*) supported by some *Hadiths* (Reported by *Ibn Maja*)

٢١٤- حدثـــنا سلمة بن كهيل عن أبي الزعراء قال: قال عبد الله: ((يأمر الله بالصراط فيضرب على جهنم)). قال: ((فيمر الناس على قدر أعمالهم، أولهم كلمح البرق، ثم كمر الريح، ثم كأسرع البهائم، ثم كذلك حتى يمر الرجل سعيا وحتى يمر الرجل ماشيا، ثم يكون آخرهم يتلبط علـــى بطنه يقول: يا رب لم أبطأت بي؟ فيقول: لم أبطئ بك إنما أبطأ بك عملك)). [خبر حسن]

214- *Salama Ibn Kuhail* reported that *Abu Al-Zara'a* reported *Abdullah* as saying: "Allah will order that the

Sirat be established over hell. Every one will cross it in accordance with his deeds. Some people will pass like lightning, others will be running, while others will walk and the last one to pass will crawl and say: "O Lord! Why have You made me cross it so slowly?" Allah will answer: "I have not, but your evil deeds have" (An authentic account).

You can not imagine how terrified you will be at the sight of the *Sirat* with its sharpness and hellfire hereunder with its blackness; and the fury and breath of fire in every abyss. Imagine that you will have to cross the *Sirat* in a very miserable condition with your heart beating very fast and your knees knocking together, and your back burdened with sins that would not enable you to walk in a paved street, let alone that terribly sharp *Sirat*. Imagine that you will put one of your feet on the *Sirat* and that you will be quickly forced to raise the other foot owing its sharpness. Imagine that you will see the people in front of you stumbling and slipping and the angels of fire grabbing evil-doers with their hooks and tongs, and pushing them downwards with their legs held by the hooks. What a terrible situation! What a horrible test!

215- The *Hadiths* mentioned in this chapter may explain the meaning of crossing the *Sirat* referred to in the following verse: "**Not one of you but will pass over hell.**"

216- *Ibn Abbas, Ibn Mas'ood* and *Ka'ab Al-Ahbar* are reported to have said: "Passing over hellfire means crossing the *Sirat*." This is narrated from the Prophet, may the peace and blessings of Allah be upon him, by *Ibn Mas'ood* on the authority of *Ibn Al-Suddi*. It was said that passing over hell means entering it. This opinion is ascribed to *Ibn Mas'ood, Ibn Abbas, Khalid Ibn Ma'dan, Ibn Juraij* and others. The *Hadith* narrated by *Abu Sa'eed Al-Khudri* corroborates this opinion, as will be explained in due course. Accordingly, wrong-doers will enter hell because of their sins and the pious will pass over it because of intercession.

217- *Ibn Al-Mubarak* said: *Sufian* reported from an anonymous man that *Khalid Ibn Ma'dan* was asked: "Did not Allah promise that we would pass over hellfire?" He answered: "You really will pass over it, but whilst it will be extinguished" (An authentic account).

218- *Ibn Al-Mubarak* reported from *Sa'eed Al-Jurairi* from *Abu As-Sulail* from *Khaitham* from *Abu Al-Awwam* that *Ka'ab* recited this verse: **"Not one of you but will pass over hell,"** and asked those who were with him: "Do you know how the people will pass over it?" They answered: "Allah knows best." Thereupon he said: "Hellfire will be brought close to the people and it will look like the upper part of a fat object. Then, as soon as the people, both good and evil, place their feet on it, someone will call out to the fire: "Grab your dwellers and leave my companions! "Hellfire will instantly snatch evil ones. It will spot them just like a father recognizes his son, whereas believers will get delivered." (An authentic account)

219- A group of scholars maintained that the meaning of 'passing over hell' is to see it in the grave". The believers will be saved from it, whereas those who are destined to enter hell will be tortured by it, and then they will get out of it through intercession or by Allah's mercy. This group cited the following *Hadith*, narrated by *Ibn Omar*, in support of their opinion: "Whenever one of you dies, he will be showed his place, either in hell or paradise, in the morning and in the evening ..." (*Hadith Sahih*).

220- It was also said that the meaning is to view hell and to approach it.People will be gathered for judgment in a place which is so close to hell that they can see it and look at it while being judged for their deeds. Then Allah will save the righteous people from what they see and order them to be led to paradise. As for the wrong-doers, they will be cast in hellfire. Allah, praise be to Him, says

in the Qur'an: **"And when Moses arrived at the watering place in Madyan ..."** The meaning is that Moses approached the watering place, but did not enter it. Narrated *Hafsa*, may Allah be pleased with her, that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "Not one of those who witnessed the battle of *Badr* and the pledge of *Hudaibia* will ever enter hellfire." *Hafsa* argued: "O Prophet of Allah, but Allah Almighty says: "**Not one of you but will pass over hell**". The Prophet of Allah replied (by citing the very next verse): "**But We shall save those who guarded themselves against committing evil**." The *Hadith* was also narrated by *Umm Mebsher* who said: "I heard the Prophet, may the peace and blessings of Allah be upon him, saying to *Hafsa* (she uttered the same words)" (*Hadith Sahih*) reported by *Moslem*.

221- Narrated *Ibn Mas'ood* that the Prophet of Allah said: "People will pass over hell and they will be saved by their deeds. The first one will cross it like lightning, the second like wind, the third like a horse, a fourth will walk and the last one to pass will crawl." (*Hadith Sahih*)

222- The *Imams* (of *Hadith*) reported that the Prophet, may the peace and blessings of Allah be upon him, said: "Fire will not touch a Muslim who has lost three of his children, except for breaking an oath" (*Hadith Sahih*). *Abu-Dawud Al-Tayalesi* stated in his Musnad that *Al-Zahri* said: "The Prophet, may the peace and blessings of Allah be upon him, in this *Hadith* is probably hinting at this Qur'anic verse: "**Not one of you but will pass over hell**." This confirms what we have mentioned, since touching fire is meant here in the literal sense. However, fire will be so cool and pleasant for the believers that they will pass over it safe and sound. *Khalid Ibn Ma'dan* said: "When the believers enter paradise, the will say: "Did our Lord not say that we would pass by the fire?" It will be

said unto them: "You really did pass by it, but whilst it was reduced to ashes." The above mentioned opinions can be reconciled as follows: Whoever passes by the fire without being harmed by its flames and heat, will be extremely safe. May Allah save us from the hell through His grace and generosity, and make us amongst those who successfully pass it untouched. Amen!

223- Many scholars were fearful that passing by the fire is certain to happen, whereas leaving it is shrouded in uncertainty. *Abu-Maisara* used to say whenever he went to bed: "Alas! I wish my mother had not born me!" His wife would say to him: "Has Allah not honored you by guiding you to embrace Islam?" He replied: "Surely He has. But Allah made it clear that we would pass by hell, yet He did not state whether we would get away from it or not" (An authentic account).

224- Reported *Al-Hasan* that a man said to his brother: "O brother, have you been informed that you will pass over hell?" The man answered in the positive. Then, his brother said: "Have you ever been told that you will get out of it safely?" "No," answered his brother. Then the man said: "Why do you laugh then?" Reported *Al-Hasan* that the brother had never been seen laughing until he passed away (An authentic account)

225- *Ibn Abbas* is reported to have said to *Nafe'e Ibn Al-Azraq* (who belonged to the Khawarij): "Both of us will certainly pass over hell. But Allah will save me from it, whereas you are not likely to be saved." (An authentic account)

226- *Ibn Al-Mubarak* said that *Islam Ibn Abu Khalid* reported from *Qais Ibn Asim* that: *Ibn Maja* was crying one day and his wife began crying too. He asked her: "Why were you crying?" She replied: "I cried because I saw you crying." Then *Abdullah Ibn Maja* said: "I was crying because I know that I will pass by hell, but I do not know

whether I will be saved from it or not"(An authentic account). An Arab poet says in this respect:

Verily, we shall see hell and walk therein.
But as for leaving it, we are not certain.

227- The same afore-said *Hadith* is reported in Sahih Moslem: "Your Prophet, may the peace and blessings of Allah be upon him, will be standing by the *Sirat* saying: O Lord! Save us! Save us!" as we have referred to it earlier.

Chapter 63

باب ثلاثة مواطن لا يخطئها النبي ﷺ لعظم الأمر فيها وشدته

Three Occasions that the Prophet will never miss owing to their dreadfulness

٢٢٨- الترمذي عن أنس قال: سألت رسول الله ﷺ أن يشفع لي يوم القيامة، قال: ((أنا فاعل إن شاء الله)). (قلت): فأين أطلبك؟ قال: ((أول ما تطلبني على الصراط، قلت: فإن لم ألقك؟ قال: فاطلبني عند الميزان. قلت: فإن لم ألقك عند الميزان؟ قال: فاطلبني عند الحوض فإني لا أخطئ هذه الثلاثة مواطن)). قال: هذا حديث حسن، وقد تقدم من من حديث عائشة أنه عليه (الصلاة و)السلام قال: أما ثلاثة مواطن فلا يذكر أحد أحداً عند الميزان وعند تطاير الصحف وعند الصراط.

[حديث حسن]

228- Narrated *Anas Ibn Malik*: I asked the Prophet of Allah, may the peace and blessings of Allah be upon him, to intercede for me on the Day of Judgment, and he said: "I will". Then I asked: "Where shall I look for you? "He, may the peace and blessings of Allah be upon him, answered: "you first look for me when crossing the Sirat." I asked: "What if I do not find you there? "He, may the peace and

blessings of Allah be upon him, replied: "Then you can find me by the balance." Once again I asked: "What if I do not find me by my *Hawd*, for I will never miss any of these three occasions." (*Hadith Hasan*) reported by *At-Termizi*. However we have mentioned previously the *Hadith* of *A'isha* in which the Prophet, may the peace and blessings of Allah be upon him, said: "there are three occasions on which no one will be any assistance[1] to another: At the function of the Balance; upon receiving the book (in which the deeds are recorded); and when passing over the *Sirat*." (*Hadith Hasan*).

Chapter 64

باب في تلقي الملائكة للأنبياء وأممهم بعد الصراط وفي هلاك أعدائهم

Angels' reception of the Prophets and their nations after crossing *Sirat* and destroying their enemies

٢٢٩- ابن المبارك، عن عبد الله بن سلام قال: إذا كان يوم القيامة جمــع الله الأنبــياء نبياً نبياً، وأمة أمة حتى يكون آخرهم مركزاً محمد وأمته، ويضرب الجسر على جهنم وينادي مناد: أين أحمد وأمته؟ فيقوم نبــي الله ﷺ وتتبعه أمته برها وفاجرها، حتى إذا كان على الصراط طمس الله أبصار أعدائه فتهافتوا في النار يميناً وشمالاً ويمضي النبي ﷺ والصالحون معه فتلقاهم الملائكة (ربنا فيدلونهم على طريق الجنة علــى يمينك، على شمالك حتى ينتهي إلى ربه فيوضع له كرسي عن يمين الرحمن ثم يتبعه عيسى عليه الصلاة السلام على مثل سبيله ويتبعه بــرها وفاجرها حتى إذا كانوا على الصراط طمس الله أبصار أعدائه

[1] Literally: No one will mention anybody else.

فتهافتوا فـي النار يميناً وشمالاً ويمضي النبي ﷺ والصالحون معه فتلقاهم الملائكـة رتـبا) فيدلونهم على طريق الجنة على يمينك على شمالك، حتى ينتهي إلى ربه فيوضع له كرسي من الجانب الأخر، ثم يدعى نبي نبي وأمة أمة، حتى يكون آخرهم نوحا، رحم الله نوحا.
[خبر صحيح]

229- On the authority of *Ibn Al-Mubarak* who reported *Abdullah Ibn Salam* as saying: On the Day of Judgment Allah will gather the Prophets one by one and their nations one by one. Muhammad, may the peace and blessings of Allah be upon him, and his nation will be the last to join the gathering. Then, the *Sirat* will be established above hell and it will be called out: "Where is *Ahmed* and his nation?" Thus, the Prophet, may the peace and blessings of Allah be upon him, will step forward and the people of his nation, both good and evil, will follow him. As they cross the *Sirat*, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left onto hell. The Prophet, may the peace and blessings of Allah be upon him, will keep walking along with the righteous people of his nation. The angels will receive them and guide them to the way leading to paradise, saying to them: "To your right, to your left," until he reaches his Lord. Then a chair will be put in place for him to the right of the Throne of Allah, the Most Gracious. Then, Jesus, may the peace and blessings of Allah be upon him, will follow suit along with the people of his nation, both good and evil. As they cross the *Sirat*, Allah will blind the eyes of those who disbelieved so that they will fall over to the right and to the left into hell. Jesus, may the peace and blessings of Allah be upon him, will keep walking along with the righteous people of his nation. The angels will receive them and guide them to the way leading to paradise, saying to them: "To your right, to your left," until he reaches his Lord. Then a chair will be put for him on

the other side. Then, prophets and nations will be called out respectively, until they reach Noah, peace be upon him who will be the last to be called. May Allah have mercy on Noah" (An authentic account).

Chapter 65

باب ذكر الصراط الثاني وهو القنطرة التي بين الجنة والنار

The second *Sirat:* The bridge between hell and paradise

٢٣٠- البخاري عن أبي سعيد الخدري قال: قال رسول الله ﷺ: ((يخلــص المؤمــنون من النار فيحبسون على قنطرة بين الجنة والنار فيقــتص لبعضهم من بعض مظالم كانت بينهم في الدنيا حتى إذا هذبوا ونقــوا أذن لهم في دخول الجنة، فوالذي نفس محمد بيده لأحدهم أهدى بمنزله في الجنة منه بمنزله كان له في الدنيا)). [حديث صحيح]

230- Narrated *Abu-Sa'eed Al-Khudri* that the Prophet of Allah , may the peace and blessings of Allah be upon him, said: "After the believers cross the fire (safely), they will be confined to a bridge between paradise and hell where every one of them will be avenged for any injustice done to him in worldly life. When they will be purified of unjust acts, they will be permitted to enter paradise. By Him in Whose hand Muhammad's soul is, they will know the way to their houses in paradise better than they knew it to their houses in worldly life." (*Hadith Sahih*) Reported by *Bukhari*.

231- The phrase "After the believers cross the fire" means when they end passing over the second *Sirat* established above hellfire. This *Hadith* proves that believers will be different in the hereafter. *Muqatil* said: "While the believers are crossing the second *Sirat* established above

hell, they will be stopped on a bridge located between paradise and hell until every one of them pays for any injustice he did in worldly life to others. After they are cleansed and purified of unjust acts, *Rudwan* and his fellow angels will say unto them: "Peace be upon you! You have done well, so enter here (i.e. paradise) to abide therein." *Al-Daraqutni* reported a *Hadith* in which it is stated that paradise is located after the second *Sirat*. I think *Al-Daraqutni* probably meat that it is located after the bridge. To prove this we refer you to the above *Hadith* reported by *Bukhari*. And Allah Almighty knows best. Perhaps this is true for those who enter hell and get out of it through intercession afterwards. Such people will not be subjected to confinement on the bridge, but rather, when they leave hellfire, they will be dispersed on the rivers of paradise, as will be explained under the next heading.

Chapter 66

باب من دخل النار من الموحدين مات واحترق ثم يخرجون بالشفاعة

How sinful believers who enter hell will be burnt to death, and then released through intercession

٢٣٢- مسلم عن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله ﷺ: ((أما أهل النار الذين هم أهلها فإنهم لا يموتون فيها ولا يحـيون ولكن ناساً أصابتهم النار بذنوبهم أو قال بخطاياهم فأماتهم الله إماتة حتى إذا كانوا فحما أذن لهم في الشفاعة فيجئ بهم ضبائر ضبائر فبثوا على أنهار الجنة ثم قيل: يا أهل الجنة أفيضوا عليهم فينبتون نبات الحبة تكون في حميل السيل)) فقال رجل من القوم: كان رسول الله ﷺ قد كان يرعى الغنم بالبادية. [حديث صحيح]

232- *Abu-Sa'eed Al-Khudri*, may Allah he pleased with him, narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "The dwellers of hell, who are destined to stay there forever, will neither die nor live. As for those believers who enter hellfire as a punishment for their sins-or faults Allah will cause them to die a real death until they are reduced to ashes, then He will allow intercession for them. Their remains will be scattered over the rivers of paradise, thereafter it will be said: "O dwellers of paradise, pour water over them. Thus, their bodies will sprout as does a plant when it is carried away by the flood." A man commented: "It seems that the Prophet, may the peace and blessings of Allah be upon him, used to graze sheep in the desert!" (*Hadith Sahih*) reported by *Moslem*.

233- Sinners will experience actual death in hell. This is emphasized by the use of the infinitive in the above *Hadith*. This death is a means of honoring these people so that they would not feel any pain after being burnt, in contrast to those who are destined to live in hell forever so that "**As often as their skins are roasted through, We shall change them for fresh skins, that they might taste the punishment.**" It was said that those people might be overtaken by sleep so that they would not feel any pain. In this case this is not a real death. Sleep, as a matter of fact, could spare a lot of pains and preclude from enjoying many pleasures. Sleep is "twin-brother to death", as Allah Almighty says: "**It is Allah that takes the souls (of men) at death; and those that die not (he takes) during their sleep.**" Death means that the soul leaves the body. So, loss of consciousness is also another from of death as Allah says: "**When all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt)**"

Chapter 67

باب فيمن يشفع لهم قبل دخول النار من أجل أعمالهم الصالحة وهم أهل الفضل في الدنيا

Those who will be interceded for before entering hell because of their good deeds

٢٣٤- وخرج أبو نعيم الحافظ بإسناده عن الثوري، حدثنا الأعمش، عن شفيق عن عبد الله قال: قال رسول الله ﷺ: ((ليوفيهم أجورهم ويزيدهم من فضله)) قال: ((أجورهم يدخلهم الجنة ويزيدهم من فضله الشفاعة لمن وجبت له النار ممن صنع إليهم المعروف في الدنيا)).

[حديث حسن]

234- On the authority of *Abu Nu'aim Al-Hafiz, Al-A'mash* reported from *Shafiq* that *Abdullah* said: "The Prophet, may the peace and blessings of Allah be upon him, said: "Allah will give them (the righteous) their due rewards-and more out of His bounty...." He, may the peace and blessings of Allah be upon him, said: "The due reward is to let them in paradise; and his additional bounty is to grant them intercession for those who deserve to enter hell, who had done them favors in the world." (*Hadith Hasan*)

Chapter 68

باب في الشافعين لمن دخل النار

Intercessors for those who will enter hell

٢٣٥- ابن ماجه عن عبد الله بن أبي الجدعاء أنه سمع النبي ﷺ يقول: ((ليدخلن الجنة بشفاعة رجل من أمتي أكثر من بني تميم)) قالوا: يا رسول الله، سواك؟ قال: ((سواي)) قلت: أنت سمعته من رسول الله ﷺ؟

قــال: أنا سمعته. أخرجه الترمذي وقال: حديث حسن صحيح غريب. ولا نعرف لابن الجدعاء غير هذا الحديث الواحد. [حديث صحيح]

235- Reported *Ibn Maja* that *Abdullah Ibn Abu Al-Juda'an* heard the prophet, may the peace and blessings of Allah be upon him, saying: "It is because of the intercession of a man from my nation that a group of people, which outnumbers the tribe of *Banu Tamim*, will be admitted to paradise. "It was asked: "Someone other than you, Prophet of Allah?" He replied: "Yes, a man other than me.' *Ibn Abu Juda'an* was asked: "Did you hear the Prophet, may the peace and blessings of Allah be upon him, saying this?" He replied: "Surely I did." According to *At-Termizi*, this *Hadith* is *Hasan Sahih ghareeb*. *Ibn Abu Juda'an* did not narrate any *Hadith* except for this one. (*Hadith Sahih*).

٢٣٦- قال المؤلف رحمه الله: وخرجه البيهقي في: (دلائل النبوة) وقال في آخره: قال عبد الوهاب الثقفي: قال هشام بن حيان كان الحسن يقــول: إنـــه أويس القرني، وذكر ابن (المبارك) قال: حدثنا يحيى بن جعفــر، حدثنا شبابة بن سوار حدثنا حريز بن عثمان، عن عبد الله بن ميسرة وحبيب بن (عبيد) الرحبي، عن أبي أمامة قال: قال رسول الله ﷺ: ((يدخــل بشــفاعة رجل من أمتي الجنة مثل أحد الحيين: ربيعة ومضر)) قال: قيل يا رسول الله وما ربيعة من مضر؟ قال: ((إنما أقول ما أقول)) قال: فكان المشيخة يرون أن ذلك الرجل عثمان بن عفان.

[حديث صحيح]

236- The author, may Allah have mercy on him, said: *Al-Baihaqi* mentioned the above *Hadith* in his book <u>*Dalael al-Nubuwa*</u> (<u>Signs of Prophethood</u>) and stated thereafter that *Abdullah Al-thaqafi* reported from *Hisham Ibn Haiyan* that *Al-Hasan* maintained that the man referred to in the *Hadith* is: *Owais Al-Qarni* (one of the Companions of Prophet Muhammad, may the peace and blessings of Allah be upon him).On the authority of *Ibn Al-Mubarak* who

reported from *Yahya Ibn Ja'far* who heard from *Shubana Ibn Suwar* quoting *Huraiz Ibn Othman* quoting in turn *Abdullah Ibn Maisara* and *Habeeb Ibn Ubaid Al-Rahbi* that *Abu Umama* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "It is because of the intercession of a man from my nation that a group of people that is equal (in number) to either tribe: *Rabi'a* or *Muddarr*, will enter paradise." It was asked: "O Prophet of Allah, what is *Rabi'a* compared to *Muddar*?" He, may the peace and blessings of Allah be upon him, replied: "I really do what I say". The scholars were of the opinion that *Othman Ibn Affan* is that man referred to by the Prophet in this *Hadith*. (*Hadith Sahih*)

٢٣٧- وذكــر البزار في مسنده، عن ثابت أنه سمع أنس بن مالك يقــول: قال رسول الله ﷺ ((إن الرجل ليشفع للرجلين والثلاثة)) وذكر القاضــي عياض في (الشفاء) عن كعب: ((أن لكل رجل من الصحابة رضي الله عنهم شفاعة)). [حديث حسن]

237- *Al-Bazzar* mentioned in his <u>Musnad</u> that *Thabit* heard *Anas Ibn Malik* narrating that the Prophet, may the peace and blessings of Allah be upon him, said: "Indeed, a virtuous man will intercede for two or three men".
(*Hadith Hasan*)

Chapter 69

باب منه في الشفعاء وذكر الجهنميين

Intercessors for the dwellers of hell

٢٣٨- ذكــر ابن المبارك قال، أخبرنا رشدين بن سعد عن يحيى، عــن أبي عبد الرحمن الختلى، عن عبد الله بن عمرو بن العاص، عن النبي ﷺ قال: ((إن الصيام والقرآن يشفعان للعبد، يقول الصيام: رب،

منعــته الطعام والشراب والشهوات بالنهار فشفعني فيه، ويقول القرآن: منعته النوم بالليل فشفعني فيه، فيشفعان)). [حديث صحيح]

238- On the authority of *Ibn Al-Mubarak*, *Rashdeen Ibn Sa'ad* and *Yahia* reported from *Abdul-Rahman Al-Khateli* that *Abdullah Ibn Amr Ibn Al-Aas* narrated that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "The Qur'an and fasting will intercede for the servant of Allah (on the Day of Judgment). Fasting will say: "O Lord, I prevented him from food and pleasures during daytime, so let me intercede for him." Then, the Qur'an will say: "O Lord, I prevented him from sleep during the night, so let me intercede for him. And their intercession will be accepted." (*Hadith Sahih*)

٢٣٩- وذكر مسلم من حديث أبي سعيد الخدري -رضي الله عنه- وفيه بعد قوله في نار جهنم: ((حتى إذا خلص المؤمنون من النار فوالذي نفسي بيده ما من أحد منكم بأشد منا شدة لله تعالى في استيفاء الحق من المؤمنين يوم القيامة لإخوانهم الذين في النار)). [حديث صحيح]

239- *Moslem* reported a part of the *Hadith* narrated by *Abu-Sa'eed Al-Khudri*, may Allah be pleased with him, in which the Prophet, may the peace and blessings of Allah be upon him, said after mentioning hellfire: "...till believers cross the *Sirat* safely. By Him in Whose hand Muhammad's soul is, no one among you who will be more eager to claim the right of intercession for those believers cast in hell than their fellow believers (in paradise) on the Day of Judgment..." (*Hadith Sahih*)

٢٤٠- وخرجه ابن ماجه ولفظه عن أبي سعيد الخدري عن النبي ﷺ: ((إذا خلــص الله المؤمنيــن مــن النار وآمنوا فما مجادلة أحدكم لصـــاحبه فـــي الحق يكون له في الدنيا أشد مجادلة من المؤمنين الذين دخلوا النار. قال: يقول ربنا إخواننا كانوا. فذكره بمعناه. يقولون: ربنا

كـــانوا معنا يصومون معنا ويصلون ويحجون، فيقال لهم: أخرجوا من عرفتم فتحرم صورهم على النار فيخرجون خلقاً كثيراً قد أخذت النار إلى نصف ساقه وإلى ركبتيه يقولون: ربنا ما بقي فيها أحد ممن أمرتنا به، ثم يقول الله عز وجل: ارجعوا فمن وجدتم في قلبه مثقال دينار من خير فأخرجوه، فيخرجون خلقاً كثيراً، ثم يقولون: ربنا لم نذر فيها أحداً ممـــن أمرتـــنا به. ثم يقول: ارجعوا فمن وجدتم في قلبه مثقال نصف دينار من خير فأخرجوه، فيخرجون خلقاً كثيراً، ثم يقولون: ربنا لم نذر فـــيها أحداً ممن أمرتنا به، ثم يقول: ارجعوا فمن وجدتم في قلبه مثقال ذرة من خير فأخرجوه، فيخرجون خلقاً كثيراً ربنا لم نذر فيها خيراً)).

وكان أبو سعيد الخدري –رضي الله عنه– يقول: ((إن لم تصدقوني بهذا الحديث فاقرءوا إن شئتم: ﴿إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً﴾ فـــيقول الله تعالى: شفعت الملائكة، وشـــفع النبـــيون، وشفع المؤمنون، ولم يبق إلا أرحم الراحمين)). وفي الـــبخاري ((وبقيت شفاعتي)) بدل قوله ((ولم يبق إلا أرحم الراحمين)). فيقبض قبضة من النار فيخرج منها قوما لم يعملوا خيرا قط، عادوا حمماً فيلقيهم في نهر على أفواه الجنة يقال له: نهر الحياة، فيخرجون كما تخرج الحبة في حميل السيل، ألا ترونها تكون إلى الحجر أو الشجر ما يكون إلـــى الشمس أصفر وأخضر، وما يكون منها إلى الظل يكون أبيض؟)) قالوا: يا رسول الله، كأنك كنت ترعى بالبادية. قال: فيخرجون كاللؤلؤ فـــي رقابهم الخواتيم يعرفهم أهل الجنة: هؤلاء عتقاء الله الذين أدخلهم الجـــنة بغـــير عمل عملوه ولا خير قدموه، ثم يقول: ادخلوا الجنة فما رأيـــتموه فهو لكم، فيقولون: ربنا أعطيتنا ما لم تعط أحداً من العالمين، فـــيقول: لكم عندي أفضل من هذا. فيقولون: يا ربنا وأي شيء أفضل من هذا؟ فيقول: رضائي فلا أسخط عليكم بعده أبداً)). [حديث صحيح]

240- Narrated *Abu-Sae'ed Al-Khudri* - in his own wording as reported by *Ibn Maja* - that the Prophet, may the peace and blessings of Allah be upon him, said: "The

true believers will pass over hellfire safely. By Him in Whose hand Muhammad's soul is, no one among you who will be keener to claim the right of intercession for those believers who were thrown into hell than their fellow believers (in paradise) on the Day of Judgment. They will argue: "O our Lord! Those brothers of ours used to pray, fast and perform pilgrimage along with us". It will be said unto them: "Go and set free (from fire) everyone know!" Thereafter, it will be prohibited for fire to harm their bodies and they will get out a large number of people whose legs and knees were burnt by fire. Then they will say: "No one is left of those whom You commanded for us to get." Allah, praised be He, will say: "Go back and get out of fire everyone in whose heart there is the weight of a Dinar of goodness!" Thereupon, they will bring out of fire a great number of people, and then they will say: "No one is left of those whom You commanded for us to get." Allah will say: "Go back again and get out of fire everyone in whose heart there is the weight of half a Dinar of goodness". They will bring out of fire a large number of people, then they will say: "O our Lord! We have left none of those whom You commanded for us to get." Allah will say: "Go back once again and get out of fire everyone in whose heart there is the weight of an atom of goodness!" They will get out of fire a huge number of people, and then they will say: "O Lord! No goodness at all left therein!" *Abu-Sa'eed Al-Khudri* used to say: "If you doubt my narration of this *Hadith*, then read if you like: "**Surely, Allah is never unjust in the least degree: if there is any good (done) He doubles it, and gives from Him a great reward.**" Allah Almighty will say: "The angels have interceded, so did the Prophets and so did the believers. No one is left (to intercede) save the Most Merciful of all those who show mercy." In the version reported by *Bukhari*, Allah will say: "No other intercession is left but Mine" instead of saying: "No one is left (to intercede) save the

Most Merciful...” Allah will take a handful of fire from which a group of people who have never done any good deeds were reduced to ashes. Then, He will scatter them over a river in paradise which is called ‘the River of Life.’ They will come back to life just as the sprouting of a seed in the silt, carried away by flood. The Prophet, may the peace and blessings of Allah be upon him, said: “Have you not noticed that the seed grows close to a stone or a tree and that it looks green or yellow if it is exposed to the sun, and white if it is in the shade?” The Companions, said: “It seems that you used to graze sheep in the desert, O Prophet of Allah.” The Prophet, may the peace and blessings of Allah be upon him, said: “They will come out of the river like pearls with marks on their necks. The dwellers of paradise will recognize them and say: “These are the ones who were set free by Allah and who were admitted to paradise without doing any good deeds or bringing forth any virtuous acts.” Then, Allah will say: “Go into paradise, and whatever you see is yours!” They will exclaim: “O our Lord! You granted us what You have not granted to any of Your creation.” Thereupon Allah will say: “I keep with me something greater than this for you.” They will ask: “O our Lord! Which thing is greater than this?” Allah will answer: “That is part of My bounty, so I will never be dissatisfied with you.” (*Hadith Sahih*).

٢٤١- البخاري عن أنس (بن مالك) عن النبي ﷺ قال: ((يخرج قوم من النار بعد ما مسهم منها سفع فيدخلون الجنة فيسميهم أهل الجنة الجهنميين)). [حديث صحيح]

241- *Bukhari* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said: “Some people will come out of hell after they have received a touch of fire. They will enter paradise, and the dwellers of paradise will name them *aljahannamiyin*, i.e., the dwellers of hell.” (*Hadith Sahih*)

٢٤٢- الترمذي عن عمران بن حصين عن النبي ﷺ قال: ((ليخرجن قوم من النار بشفاعتي يسمون: الجهنميين)) قال: حديث حسن صحيح. [حديث صحيح]

242- *At-Termizi* reported on the authority of *Imran Ibn Hussein* that the Prophet, may the peace and blessings of Allah be upon him, said: "Some people of my nation will come out of hell thanks to my intercession (*shafa'a*). They will be called *aljahannamiyin*". *At-Termizi* said: " This *Hadith* is *Hasan Sahih*" (*Hadith Sahih*).

٢٤٣- وعن أنس قال: قال رسول الله ﷺ: ((شفاعتي لأهل الكبائر من أمتي)) خرجه الترمذي وصححه أبو محمد عبد الحق. [حديث صحيح]

243- *At-Termizi* reported on the authority of *Anas* that the Prophet, may the peace and blessings of Allah be upon him, said: "My intercession will go to those who belong to my nation and have committed great sins." This *Hadith* was described by *Abu Muhammad Abdul-Haqq* as *Sahih*. (*Hadith Sahih*)

٢٤٤- وخرجه أبو داود الطيالسي وابن ماجه من حديث جابر بن عبد الله قال: قال رسول الله ﷺ: ((شفاعتي لأهل الكبائر من أمتي)) زاد الطيالسي، قال: فقال لي جابر: من لم يكن من أهل الكبائر فما له وللشفاعة؟ قال أبو داود: وحدثناه محمد بن ثابت عن جعفر بن محمد عن أبيه عن جابر. [حديث صحيح لغيره]

244- *Abu Dawud Al-Tayalesi* and *Ibn Maja* reported the same *Hadith* on the authority of *Jabir Ibn Abdullah*. They reported that the Prophet, may the peace and blessings of Allah be upon him, said: "My intercession will be for those Muslims of my nation who have committed major sins." *Al-Tayalesi* added: *Jabir* said to me: "If one is not a committer of great sins, then he has nothing to do with

shafa'a." He said also: "This *Hadith* was narrated by *Muhammad Ibn Thabit*, quoting *Ja'far Ibn Muhammad*, quoting his father, in turn quoting *Jabir*. (*Hadith Sahih* as it was reported by others)

٢٤٥- وخـــرج ابن ماجه، حدثنا إسماعيل بن أسد، حدثنا أبو بدر شجاع بن الوليد السكوني، حدثنا زياد بن خيثمة عن نعيم بن أبي هند، عـــن ربعي بن حراش، عن أبي موسى الأشعري قال: قال رسول الله ﷺ: ((خيرت بين الشفاعة وبين أن يدخل نصف أمتي الجنة، فاخترت الشـــفاعة، لأنهـــا أعـــم وأكفى، أترونها للمتقين؟ لا، ولكنها للخاطئين المذنبين المتلوثين)). [حديث صحيح]

245- *Ibn Maja* said: "*Ishmael Ibn Asad* told us, quoting *Abu Badr Shuja' Ibn Al-Walid Al-Saquni*, quoting *Ziyad Ibn Khaythma*, quoting *Na'im Ibn Abu Hend*, quoting, in turn *Rabie' Ibn Hirash*, quoting finally *Abu-Mussa Al-Ash'ari* that the Prophet, may the peace and blessings of Allah be upon him, said: "I had to choose either to get intercession or to have half of my nation admitted to paradise and I chose the former since it will cover and benefit more people. Do you think that it will be for the pious? No, it will go to those who have been polluted by sins and vices" (*Hadith Sahih*)

Chapter 70

باب معرفة المشفوع فيهم بأثر السجود وبياض الوجوه

Recognizing the people entitled to intercession by the impact of prostration on their foreheads and their glimmering faces

٢٤٦- قد تقدم من حديث أبي سعيد الخدري أن المؤمنين يقولون: ربـــنا إخواننا كانوا يصومون معنا، ويصلون ويحجون، أدخلتهم النار، فيقول لهم: اذهبوا فمن عرفتم أخرجوه. وذكر الحديث. [حديث صحيح]

246- It was mentioned in the *Hadith* narrated by *Abu Sa'eed Al-Khudri* that believers would ask: "Our Lord! Our brothers used to fast, pray and make pilgrimage to Mecca with us and you admitted them to hell? He would then reply to them: "Go and bring out those you recognize."

(*Hadith Sahih*)

٢٤٧- وخـــرج مسلم من حديث أبي هريرة، عن النبي ﷺ وفيه بعـــد قولـــه: ((ومنهم المجازى حتى ينجي إذا فرغ الله من القضاء بين العباد وأراد أن يخرج برحمته من أراد من أهل النار، أمر الملائكة أن يخرجوا من كان لا يشرك بالله شيئاً ممن أراد الله أن يرحمه ممن يقول لا إلـــه إلا الله، فيعرفونهم في النار بأثر السجود تأكل النار ابن آدم إلا أثر السجود، وحرم الله على النار أن تأكل أثر السجود، فيخرجون من النار قد امتحشوا فيصب عليهم ماء الحياة فينبتون منه كما تنبت الحبة في حميل السيل)). وذكر الحديث. [حديث صحيح]

247- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said: "Some people will be punished and then relieved. When Allah would finish His judgment among the people, He would take whomever He wills out of hell through His mercy. He will then order the angels to take out of hell all those who used to worship none but Him from among those to whom Allah wanted to be merciful and those who testified (in this worldly life) that none has the right to be worshipped but Allah. The angels will recognize them in hell by the signs of prostration on their foreheads, for hell will eat up all the human body except the sign caused by prostration as Allah has forbidden hell to burn it. They will come out of hellfire, completely burnt and then the water of life will be poured over them and they will grow under it as does a seed that comes in the mud of the torrent." (*Hadith Sahih*)

٢٤٨- وخـــرج عـــن جابـــر قال: قال رسول الله ﷺ: ((إن قوما يخرجون من النار يحترقون فيها إلا دارات وجوههم حتى يدخلوا الجنة)). [حديث صحيح]

248- *Moslem* also reported on the authority of *Jabir* that the Prophet, may the peace and blessings of Allah be upon him, said: "Some people will come out of hell and enter paradise. Their bodies will be burnt except for their foreheads." (*Hadith Sahih*)

249- The sentence: "when Allah would finish His judgment" has various interpretations. We find similar expressions in the Qur'an like: **"Soon shall We settle your affairs, O both ye worlds."** It denotes an exaggerated threatening and warning by Allah to His slaves just as a person might say to another: "I'll be free to punish you" though he may not be busy doing anything else. But Allah, glory to Him, is unlike humans who get busy doing something and ignore another. The meaning may also allude to this effect: "We are going to set scores with you and punish you" just as one says threateningly: So, you will be my target or I'm going to set scores with you. Allah finished judging slaves means that He completed bringing them to account and settling their disputes as He, glory to Him, is unlike man who gets preoccupied with something and neglects another.

Chapter 71

باب ما يرجى من رحمة الله تعالى ومغفرته وعفوه يوم القيامة

The bounty of Allah's mercy and forgiveness on the Day of Judgment

٢٥٠- قال الحسن: يقول الله تعالى: ((جوزوا الصراط بعفوي وادخلوا الجنة برحمتي واقتسموها بأعمالكم)).

250- *Al-Hasan* stated that Allah says: "Cross the path with My forgiveness, enter paradise with My mercy and take your shares of it according to your deeds."

٢٥١- وروى أن أعرابيا سمع ابن عباس يقرأ: ﴿وَكُنتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا﴾ فقال الأعرابي: والله ما أنقذهم منها وهو يريد أن يوقعهم فيها، فقال ابن عباس: خذوها من غير فقيه.

251- It was narrated that a Bedouin heard *Ibn Abbas* reciting: **"And ye were on the brink of the bit of fire, and He saved you from it,"** and said: I swear that Allah rescued them from hell because He does not want to throw them into it." Then, *Ibn Abbas* commented: "It is sometimes recommendable to listen to judicious words uttered by those who are not experts of *fiqh* (jurisprudence).

٢٥٢- وقال الصنابحي: دخلت على عبادة بن الصامت وهو في الموت فبكيت فقال: مهلاً لم تبكي؟ فوالله ما من حديث سمعته من رسول الله ﷺ لكم فيه خير إلا حدثتكموه إلا حديثا واحداً، وسوف أحدثكموه اليوم، وقد أحيط بنفسي. سمعت رسول الله ﷺ يقول:

((من شهد أن لا إله إلا الله وأن محمداً رسول الله، حرم الله عليه النار)).
خرجه مسلم وغيره من الأئمة. [حديث صحيح]

252- *Al-Sanabehi* said: I visited *Ubada Ibn Al-Samit* while he was dying. When he saw me crying, he said: "Calm down. Why are you crying? I swear by Allah that I told you all the *Hadiths* I have heard from the Prophet, may the peace and blessings of Allah be upon him, and that bear good tidings to you except for one *Hadith*. I'm going to tell you about it today as I'm about to pass away. I heard the Prophet of Allah saying: "Hell will never touch him who testifies that there is no god but Allah and that Muhammad is His Prophet". It was reported by *Moslem* and other *imams*. (*Hadith Sahih*)

٢٥٣- وخرج مسلم من حديث سلمان الفارسي قال: قال رسول الله ﷺ: ((إن الله تعالى خلق يوم خلق السموات والأرض مائة رحمة، كل رحمة منها طباق ما بين السماء والأرض، فجعل في الأرض منها رحمة واحدة، فيها تعطف الوالدة على ولدها، والطير والوحوش بعضها على بعض، فإذا كان يوم القيامة أكملها بهذه الرحمة)) أخرجه ابن ماجه من حديث أبي سعيد.

وفي بعض الطرق لأبي هريرة: ((فإذا كان يوم القيامة رد هذه الرحمة على تلك التسعة والتسعين فأكملها مائة رحمة، فرحم بها عباده يوم القيامة)). [حديث صحيح]

253- *Moslem* reported on the authority of *Salman Al-Farisi* that the Prophet, may the peace and blessings of Allah be upon him, said: "When Allah created the heaven and the earth, He created one-hundred parts of mercy. Each of them is as large as the distance between the heaven and the earth. He sent down one part on earth, thanks to which a mother becomes merciful to her child and beasts and birds become merciful to each other. On the Day of Judgment, Allah will complete the one- hundred

parts with this one." The *Hadith* was also reported by *Ibn Maja* on the authority of *Abu Sa'eed*. In another narration of the ending sentence reported by *Abu Huraira*, the *Hadith* reads as follows: "...On the Day of Judgment, Allah will get this part of mercy (of the earth) back to the ninety-nine parts to reach one hundred again, so as to have full mercy upon His slaves on the Day of Judgment" (*Hadith Sahih*).

254- *Abu Nu'aim Al-Hafiz* said: *Sulaiman Ibn Ahmad* told us, quoting *Ishaq Ibn Abraham*, quoting *Abdul-Razzaq*, quoting *Mu'ammar*, on the authority of *Zayd Ibn Aslam*, that a man from ancient nations used to exert great efforts in carrying out acts of worship. He was very stern and drove people to despair of Allah's mercy. When he died he said to his Lord: "O my Lord! What are you going to give me?" Allah said: "Hell". The man asked: "O Lord. What about my worship and efforts?" Allah said: "You used to fill people with despair of My mercy in life. I am going today to let you despair of it." (It has *isnad Sahih*, and the account itself is derived from Judaica).

Chapter 72

باب حفت الجنة بالمكاره وحفت النار بالشهوات

Paradise is beset by adversities and hell by desires

٢٥٥- مسلم عن أنس بن مالك قال: قال رسول الله ﷺ: ((حفت الجنة بالمكاره، وحفت النار بالشهوات)). خرجه البخاري أيضا، وقال فيه الترمذي: حديث (حسن) صحيح غريب. [حديث صحيح]

255- *Moslem* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said: "Paradise is beset by adversities while hell is beset by desires." The *Hadith* was also repor-

ted by *Bukhari*. *At-Termizi* commented on it saying: This *Hadith* is *Hasan, Sahih, ghareeb*, narrated by a single narrator after the Companion" (*Hadith Sahih*).

٢٥٦- وخــرج الــترمذي عــن أبي هريرة عن النبي ﷺ قال: ((لمــا خلق الله الجنة أرسل جبريل إلى الجنة فقال: انظر إليها وإلى ما أعــددت لأهلها فيها. قال: فجاءها ونظر إليها وإلى ما أعد الله لأهلها فــيها، قال: فرجع إليه وقال: وعزتك لا يسمع بها أحد إلا دخلها. قال: فأمــر بهــا فحفــت بالمكاره، فقال: فارجع إليها فانظر إلى ما أعددت لأهلهــا فــيها. قال: فرجع إليها فإذا هي قد حفت بالمكاره، فرجع إليه فقال: وعزتك لقد خفت أن لا يدخلها أحد. قال: اذهب إلى النار فانظر إلــيها وإلى ما أعددت لأهلها فيها، فإذا هي يركب بعضها بعضا فرجع إليه فقال: وعزتك لقد خفت ألا يسمع بها أحد فيدخلها، فأمر بها فحفت بالشهوات، فقال: ارجع إليها، فرجع إليها، فقال: وعزتك لقد خشيت ألا ينجو منها أحد إلا دخلها)).

قال أبو عيسى: هذا حديث صحيح. [حديث صحيح]

256- *At-Termizi* reported on the authority of *Abu-Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said: "When Allah created paradise, He sent Gabriel to it and said: "Look at it and the pleasures I have prepared for its people in it". So, he came to paradise and looked at what Allah has prepared for the people in it. He then returned to Him and said: "I swear by Your grandeur that it is quite easy for anyone who has heard of paradise, to indulge into it". Then Allah ordered that paradise would have been surrounded with adversities and said to Gabriel: "Go back and look at it and what I have prepared for its people." He went back to it and found that it had been surrounded with adversities. He then returned to Allah and said: "I swear by Your grandeur that I am afraid that no man will enter it." Then Allah said to Gabriel: "Go to hell and look at it and the tortures I have prepared

to its people." He did and found that it had been extremely horrible. He then returned to Him and said: "I swear by Your honor that I am afraid that those who have heard about it will escape it." Then Allah ordered that hell would have been surrounded with desires and said to Gabriel: Go back to it. He did and said: "I swear by Your honor that I am afraid that no man will escape it." *Abu-Issa At-Termizi* said: This *Hadith* is *Sahih* (*Hadith Hasan*).

Adversities: all hard and difficult jobs as having one's ablution when it is very cold and other acts of worship as well as receiving calamities and loathsome things with patience.

Desires: all what goes in harmony with one's self and appeals to it. The *Hadith* here indicates that paradise is only gained through patience with adversities and hell is only evaded through overcoming lusts.

Chapter 73

باب احتجاج الجنة والنار وصفة أهلهما

The quarrel between paradise and hell And the attributes of their dwellers

٢٥٧- البخاري عن أبي هريرة قال: قال رسول الله ﷺ: ((احتجت الجنة والنار فقالت هذه: يدخلني الجبارون والمتكبرون، وقالت هذه: يدخلني الضعفاء والمساكين، فقال الله لهذه: أنت عذابي أعذب بك من أشاء، وقال لهذه: أنت رحمتي أرحم بك من أشاء، ولكل واحدة منكما ملؤها)). خرجه مسلم والترمذي، وقال: هذا حديث حسن صحيح.

[حديث صحيح]

257- *Bukhari* reported on the authority of *Abu-Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said: "Paradise and hellfire quarreled in the presence of their Lord. Paradise said: "O Lord! What is wrong with me that only the poor and humble people enter

me?" Hellfire said: "I have been favored with the tyrannical and arrogant people." So Allah said to paradise: "You are My mercy which I grant to whom I wish," and said to hell: "You are My punishment which I inflict upon whom I wish, and I shall fill both of you." (*Hadith Sahih*)

Chapter 74

باب منه في صفة أهل الجنة وأهل النار وفي شرار الناس من هم؟

The attributes of paradise and hell dwellers

٢٥٨- مسلم عن عياض بن (حمار) المجاشعي أن رسول الله ﷺ قال يوماً في خطبته: ((أهل الجنة. ثلاثة: ذو سلطان مقسط متصدق موفق، ورجل رحيم رقيق القلب لكل ذي قربى ومسلم، وعفيف ضعيف متضعف ذو عيال)).

قال: ((وأهل النار خمسة: الضعيف الذي لا زبر له الذين هم فيكم تبع لا يبتغون أهلا ولا مالاً، والخائن الذي لا يخفى له طمع وإن دق إلا خانه، ورجل لا يصبح ولا يمسي إلا وهو يخادعك عن أهلك، ومالك، وذكر البخل والكذب والشنظير الفحاش)). [حديث صحيح]

258- *Moslem* reported on the authority of *Eyyadh Ibn Himar Al-Majash'ie* that the Prophet, may the peace and blessings of Allah be upon him, said: "The dwellers of paradise are of three types: one who wields authority and adheres to justice, who gives alms and who has been endowed with power to do good deeds; one who is merciful and kind-hearted towards his relatives and to Muslims; and one who is weak and does not stretch out his hand in spite of having a large family to support." He continued: "The dwellers of hell are of five types: the weak who lack power (to avoid evil), who follow others' steps (in regard to bad habits) and who do not have any care for their family

or for their wealth; those dishonest people whose greed cannot be concealed even in minor things; and the man who betrays you morning and evening, with regard to your family and your property; the miser and the liar; and those who are in the habit of abusing people and using obscene and foul language." (*Hadith Sahih*)

٢٥٩- وعـن حارثة بن وهب الخزاعي قال: قال رسول الله ﷺ: ((ألا أخـبركم بأهل الجنة؟ كل ضعيف متضعف لو أقسم على الله لأبر قسـمه، ألا أخبركم بأهل النار؟ كل عتل جواظ مستكبر)) وفي رواية: ((زنيم متكبر)). خرجه ابن ماجه أيضاً. [حديث صحيح]

259- *Ibn Maja* reported on the authority of *Haritha Ibn Wahb Al-Khuzae'e* that the Prophet, may the peace and blessings of Allah be upon him, said: "Shall I tell you about the dwellers of paradise? They are the weak but very faithful persons whose requests are answered by Allah. Shall I tell you about the dwellers of hell? They are the vile, rude and haughty persons. In another narration reported by *Ibn Maja* too, he said about the latter 'evil and proud persons'.

(*Hadith Sahih*)

٢٦٠- أبـو داود عـنه قال: قال رسول الله ﷺ: ((لا يدخل الجنة الجواظ ولا الجعظرى)) قال: والجواظ: الغليظ الفظ. [حديث صحيح]

260- *Abu Dawud* reported that the Prophet, may the peace and blessings of Allah be upon him, said: "Rude, haughty and ill-mannered people have no access to paradise"

(*Hadith Sahih*)

٢٦١- وعن ابن عباس قال: قال رسول الله ﷺ: ((أهل الجنة من مـلأ الله أذنيه من ثناء الناس خيرا وهو يسمع، وأهل النار من ملأ الله أذنيه من ثناء الناس شرا وهو يسمع)). [حديث صحيح لغيره]

261- *Ibn Abbas* narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "The

dwellers of paradise are those who hear others' praising of them with their own ears and the dwellers of hell are those who hear others' blaming with their own ears".

(*Hadith Sahih* reported by others)

٢٦٢- مسلم عن (أنس بن مالك) قال: ((مر بجنازة فأثنى عليها خيرا فقال رسول الله ﷺ: ((وجبت وجبت وجبت، ومر بجنازة فأثنى عليها شرا فقال رسول الله ﷺ: وجبت وجبت وجبت. فقال عمر: فداك أبي وأمي، مر بجنازة فأثنى عليها خيرا فقلت: وجبت وجبت وجبت، ومر بجنازة فأثنى عليها شرا فقلت: وجبت وجبت وجبت، فقال رسول الله ﷺ: من أثنيتم عليه خيرا وجبت له الجنة، ومن أثنيتم عليه شرا، وجبت له النار، أنتم شهداء الله في الأرض)) قالها ثلاثا.

وقالت عائشة – رضي الله عنها –: الجنة دار الأسخياء، والنار دار البخلاء.

وقال زيد بن أسلم: أمرك الله تعالى أن تكون كريما فيدخلك الجنة، ونهاك أن تكون بخيلا فيدخلك النار. [حديث صحيح]

262- *Moslem* reported on the authority of *Anas Ibn Malik* that once a funeral procession passed and the people praised the deceased person. The Prophet, may the peace and blessings of Allah be upon him, said: "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased person. The Prophet said: "It has been affirmed to him". *Omar Ibn Al-Khattab* then said: "O Prophet of Allah! Why have you said the same words about both funerals?" The Prophet, may the peace and blessings of Allah be upon him, replied: "You praised the former, so paradise has been affirmed to him; and you spoke badly of the latter, so hell has been affirmed to him. You people are Allah's witnesses on earth." He repeated the last sentence three times. *A'isha*, may Allah

be pleased with her, said: "Paradise is the house of the generous and hell is the house of the stingy." *Zayd Ibn Aslam* said: "Allah has ordered you to be generous so that you may enter paradise and has ordered you not to be stingy so that you may not enter hell" (*Hadith Sahih*).

263- 'A kind-hearted' man is the one who becomes affectionate and tender when he listens to preaching and advice and who is merciful to others. 'Weak' means that he is bad at the matters related to life but he is strong in the matters related to faith. Weak faith is a dispraised attribute of the dwellers of hell in this regard. The Prophet, may the peace and blessings of Allah be upon him, said: "A strong believer is more lovable to Allah than a weak believer. After all, both of them are good." The *Hadith* was reported by *Moslem*.

٢٦٤- وقد خرج البخاري، عن حماد بن زيد عن ثابت، عن أنس قـال: ((مر على النبي ﷺ بجنازة فأثنوا عليها خيرا، فقال: وجبت، ثم مر عليه بأخرى فأثنوا عليها شرا - أو قال غير ذلك - فقال: وجبت، فقـيل: يـا رسول الله، قلت لهذا وجبت ولهذا وجبت؟ فقال: المؤمنون شـهداء الله فـي الأرض)) وخرجه ابن ماجه بهذا الإسناد وقال شهادة القوم، والمؤمنون شهود الله في الأرض. [حديث صحيح]

264- *Bukhari* reported on the authority of *Hammad Ibn Zayd,* quoting *Thabit* quoting *Anas* that a funeral processsion passed and the people praised the deceased. The Prophet, may the peace and blessings of Allah be upon him, said: "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased (or other words might have been said by the narrator). The Prophet said: "It has been affirmed to him"? Then he was asked: "Why, Prophet of Allah, have you said: "It has been affirmed to him" in both cases?" He replied: "Believers are Allah's witnesses on earth" (*Hadith Sahih*).

Ibn Maja reported the *Hadith* with the same *isnad* and stated at the end of it: "This is the people's testimony and the believers are Allah's witnesses on earth."

٢٦٥- وفي البخاري أيضا عن عمر – رضي الله عنه – قال: قال رسول الله ﷺ: ((من شهد له أربعة بخير أدخله الله الجنة، قلنا: وثلاثة؟ قال: وثلاثة، فقلنا: واثنان؟ قال: واثنان، ثم لم نسأله عن الواحد)) قال أبو محمد عبد الحق: وهذا الحديث مخصوص والله أعلم، والذي قبله يعطي العموم وإن كثرت شهوده وانطلقت ألسنة المسلمين فيه بالخير والثناء الصالح كانت له الجنة، والله أعلم. [حديث صحيح]

265- *Bukhari* also reported on the authority of *Omar*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "Allah will admit the one who is praised by four pious people to paradise." We asked: "What about three people?" He said: "Three will do." We said: "What about two people?" He said: "Two will also do." We did not ask him about one person." *Abu Mohammad Abdul-Haqq* said: "This *Hadith* is related to a particular incident to the best of my knowledge. The previous *Hadith* is more general. When a dead man is well spoken of by many Muslims, he will be entitled to paradise. Allah only knows best. (*Hadith Sahih*)

A Related Section

باب منه في صفة أهل الجنة وأهل النار

The attributes of the dwellers of paradise and hell

٢٦٦- مسلم عن أبي هريرة قال: قال رسول الله ﷺ: ((صنفان من أهل النار لم أرهما قوم معهم سياط كأذناب البقر يضربون بها الناس، ونساء كاسيات عاريات مائلات مميلات رؤوسهن كأسنمة البخت المائلة

لا يدخلـــن الجـــنة ولا يجدن ريحها، وأن ريحها ليوجد من مسيرة كذا وكـــذا)) قـــال الحافظ ابن دحية أبو الخطاب: الرواية بالياء بلا خلاف، وتحكـــم أبو اليد الكتاني فرواه بالثاء المثلثة وهي المنتصبة وهذا خطأ منه وتصحيف.[حديث صحيح]

266- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said: "There are two groups, amongst the denizens of hell, that I have not seen yet. The first group members hold whips like the tails of oxen, with which they flog people. The second group members are women who are seen naked in spite of their being dressed, who are seduced to wrong paths and who seduce others, with their hair made up high like humps. Those women will neither get into paradise nor perceive its fragrance, although it can be perceived from such and such distance (meaning great distance). *(Hadith Sahih)*

٢٦٧- وخرجه مسلم أيضاً عن أبي هريرة عن النبي ﷺ أنه قال: ((يدخل الجنة أقوام أفئدتهم مثل أفئدة الطير)). [حديث صحيح]

267- *Moslem* also reported on the authority of *Abu-Huraira* that the Prophet said: "Among the people entering paradise are ones whose hearts resemble those of birds" *(Hadith Sahih)*.

The Prophet's phrase: "women who are seen naked in spite of their being dressed" means that though they put some clothes on, they pay no attention to hiding their bodies and beauty. Another explanation can be that they wear transparent clothes, convincing others that they are dressed but actually they are not. A third explanation is that they are used in this life to wearing indecent clothes and making themselves up in a way that is not approved by religion. On the Day of Judgment, those women will have no good deeds to protect their bodies from fire. They

go astray and disobey Allah and their husbands. They further demonstrate little care for their modesty and observance of limits while dealing with strangers. They cause other women to go astray through seducing them into imitating their behavior. Moreover, they show haughtiness while walking and bend their heads and sides out of pride and conceit. They also attract the hearts of men because of their adornment and good scent. A fourth explanation is that they comb their hair after the fashion of prostitutes and help other women to have such abnormal haircuts. The phrase reading 'With their hair high like humps' means that they cover their heads with veils and masks and put something which is called *taza* for braiding hair. Braids are permissible for women and mentioned in the *Hadith Sahih* in which *Umm Salama* said: "O Prophet of Allah. I do braid my hair."

Chapter 75

باب ما جاء في أكثر أهل الجنة وأكثر أهل النار

Who constitutes the majority of the dwellers of paradise and hell

٢٦٨– مسلم عن أسامة بن زيد قال: قال رسول الله ﷺ: ((قمت على باب الجنة فإذا عامة من دخلها المساكين، وإذا أصحاب الجد محبوسون إلا أصحاب النار فقد أمر بهم إلى النار، وقمت على باب النار فإذا عامة من دخلها النساء)). [حديث صحيح]

268- *Moslem* reported on the authority of *Usama Ibn Zayd* that the Prophet, may the peace and blessings of Allah be upon him, said: "I stood at the gate of paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate to be judged. But the dwellers of hell were ordered to be taken to hell. Then I stood at the gate of hell and saw that the majority of those who entered it were women" (*Hadith Sahih*)

٢٦٩- ومن حديث ابن عباس في حديث كسوف الشمس: ((ورأيت النــار فلم أر منظراً كاليوم قط، ورأيت أكثر أهلها النساء. قالوا: بم يا رســول الله؟ قــال: بكفرهــن، قيل أيكفرن بالله؟ قال: يكفرن العشير، ويكفــرن الإحســان لو أحسنت إلى إحداهن الدهر كله ثم رأت منك ما تكره قالت: ما رأيت منك خيراً قط)). [حديث صحيح]

269- In a part of the *Hadith* of the eclipse narrated by *Ibn Abbas*, the Prophet, may the peace and blessings of Allah be upon him, said: "And I have never seen such an awful scene like the one of hell on that day. I saw that women constitute the majority of the dwellers of hell." The Companions said: "Why, Prophet of Allah?" He said: "Because of their Ingratitude." They said: "Are they ungrateful to Allah?" He said: "They are ungrateful to their husbands. If you acted benevolently with a woman all your life except for one day, she would say: You have never been good to me" (*Hadith Sahih*).

٢٧٠- وعن عمران بن حصين أن رسول الله ﷺ قال: ((إن أقل ساكني الجنة النساء)). [حديث صحيح]

270- *Imran Ibn Hussein* narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "Women make up the minority of paradise dwellers" (*Hadith Sahih*)

271- Our scholars said: Women constitute the majority of hell dwellers since they are involved in worldly whims and delights. Their minds are too narrow to think earnestly of, and work hard for, the hereafter. Moreover, women are the most powerful reason that drives men away from the life to come as they are so attracted and attached to them. Most women abandon the hereafter and tempt others into ignoring it. They are also deceived by antireligion mongers of lusts, whereas they hardly respond to the pious who preach them to work for the hereafter.

A Related Section

٢٧٢- البخاري عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قـال: ((كـل أمتي يدخلون الجنة، إلا من يأبى. قيل: ومن يأبى يا رسول الله؟ قال: ((من أطاعني دخل الجنة، ومن عصاني فقد أبى)).
[حديث صحيح]

272- *Bukhari* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "All my followers will enter paradise except for those who refuse." They said: "O Allah's Prophet! Would anyone ever refuse that?" He said: "Whoever obeys me will enter paradise, and whoever disobeys me would be refusing it"
(*Hadith Sahih*)

Chapter 76

باب ما جاء أن العرفان في النار

How headmen will be thrown into hell

٢٧٣- وفـي الصحيح في قصة هوازن: ارجعوا حتى يرفع إلينا عرفاؤكم أمركم.

فصـل: قـال علماؤنا: العريف هنا القيم بأمر القبيلة والمحلة، يلي أمورهـم ويـتعرف أخـبارهم ويعـرف الأمير منه أحوالهم، وقوله: ((العرافة حق))، يريد: أن فيها مصلحة للناس ورفقا لهم، ألا تراه يقول: ((ولابد للناس من عرفاء))، وقوله ((في النار)): معناه التحذير من الرئاسة والتأمر على الناس لما فيه من الفتنة. والله أعلم. [حديث صحيح]

273- A part of the *Hadith Sahih* of *Hawazin* account says: "Go back till your headmen tell us about your affairs." Scholars say a headman here means the person in charge of a tribe or locality affairs, who informs the Emir of his

subjects' conditions. The Prophet's phrase: "Headship is justice" denotes that it must seek people's interests and put mercy upon them. This is underscored by the phrase: "People must have headmen". His phrase: 'In hell' bears a warning against headship and being responsible for people as this is a kind of harsh trial. Allah Almighty only knows. (*Hadith Sahih*)

A Related Section

٢٧٤- أبو داود الطيالسي قال: حدثنا هشام عن عباد بن أبي علي عن أبي حازم، عن أبي هريرة قال: قال رسول الله ﷺ: ((ويل للأمناء، ويـــل للعرفاء ليتمنين أقوام يوم القيامة أن ذوائبهم كانت معلقة بالثريا يتذبذبون بين السماء والأرض، وأنهم لم يلوا عملاً)). [حديث حسن]

274- *Abu-Dawud Al-Tayalesi* reported on the authority of *Hisham,* from *Abbad Ibn Abu Ali,* quoting *Abu Hazim* citing *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said: "Woe unto custodians; woe unto headmen. On the Day of Judgment, they will wish their strands (of hair) would be hung between heaven and earth and that they never assumed power"(*Hadith Hasan*).

Chapter 77

باب لا يدخل الجنة صاحب مكس ولا قاطع رحم

Oppressor tax collectors and those severing bonds of kinship are denied excess to paradise

قـــال الله تعالى: ﴿وَلاَ تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّـــهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجاً﴾ نزلت في المكاسين والعشارين في قول

بعض العلماء وقال تعالى: ﴿فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۝ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ﴾ الآية.

Allah says: "**And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seek to make it crooked.**" This verse was revealed to allude to oppressor tax collectors as some scholars believe. Allah also says: "**Then, is it expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin? Such are the men whom Allah has cursed.**"

٢٧٥- مسـلم عـن جبير بن مطعم، عن أبيه عن النبي ﷺ قال: ((لا يدخل الجنة قاطع)) قال ابن أبي عمر: قال سفيان: يعني قاطع رحم. رواه البخاري. [حديث صحيح]

275- *Moslem* reported on the authority of *Jubier Ibn Mut'am* from his father that the Prophet, may the peace and blessings of Allah be upon him, said: "The one who severs (the bonds of kinship) will not enter paradise." *Ibn Abu Omar* said on the authority of *Sufian*: It means the one who breaks up with his relatives. It was reported by *Bukhari (Hadith Sahih)*

276- *Abu-Dawud* reported on the authority of *Oqba Ibn Amer*, may Allah be pleased with him that the Prophet of Allah, peace and blessings be upon him, said: "Oppressor tax collectors are denied excess to paradise." Scholars said: "A (an oppressor) tax collector is the person who takes a tenth of merchants' monies under the name of *Zakat* but without any legitimate claim. Such a man is different from that who is tasked with gathering alms due to the poor. We explained that a man would stay in hell for some time, and then come out through intercession if he committed great sins and did not corrupt his faith. *(Hadith Hasan)*

Chapter 78

باب ما جاء في أول من تسعر بهم جهنم

The first people to go to hell

٢٧٧- مسلم عن أبي هريرة قال: سمعت رسول الله ﷺ يقول: ((إن أول الناس يقضي عليه يوم القيامة رجل استشهد فأتى به فعرفه نعمه فعرفها: قال: فما عملت فيها؟ قال: قاتلت فيك حتى استشهدت. قال: كذبت، ولكنك قاتلت ليقال فلان جرئ، فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورجل تعلم العلم وعلمه، وقرأ القرآن فأتى به فعرفه نعمه (فعرفها) قال: فما عملت فيها؟ قال: تعلمت العلم وعلمته، (وقد) قرأت فيك القرآن. قال: كذبت، ولكنك تعلمت العلم ليقال: عالم، وقرأت القرآن ليقال هو قارئ فقد قيل، ثم أمر به فسحب على وجهه حتى ألقي في النار، ورجل وسع الله (تعالى) عليه وأعطاه من أصناف المال كله فأتى به فعرفه نعمه فعرفها. قال: فما عملت فيها؟ قال: ما تركت (من) سبيل تحب أن ينفق فيها إلا أنفقت فيها لك، قال: كذبت، ولكنك فعلت ليقال هو جواد فقد قيل، ثم أمر فسحب على وجهه حتى ألقى في النار)). خرجه أبو عيسى الترمذي بمعناه، وقال في آخره: ثم ضرب رسول الله ﷺ على ركبتي، فقال: ((يا أبا هريرة أولئك الثلاثة أول خلق الله تسعر بهم النار يوم القيامة)). [حديث صحيح]

277- *Moslem* reported on the authority of *Abu-Huraira* that he said: I heard the Prophet, may the peace and blessings of Allah be upon him, saying: "The first man to be judged on the Day of Judgment, will be a man who died as a martyr. He shall be brought before the Judgment Seat. Allah will make him recount His blessings (i.e. the blessings which He had bestowed upon him) and he will recount them and admit having enjoyed them in his life. Then, Allah will say: "What have you done to requite these

blessings?" He will say: "I fought for Thee until I died as a martyr." Allah will say: "You have told a lie. You fought so that you might be called a 'brave warrior'. And you were called so." Then orders will be passed against him and he will be dragged with his face downward and cast into hell. Then there will be brought forward a man who acquired knowledge and imparted it to others and recited the Qur'an. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life. Then Allah will ask: "What have you done to requite these blessings?" He will say: "I acquired knowledge and disseminated it and recited the Qur'an, seeking Thy pleasure." Allah will say: "You have told a lie. You acquired knowledge so that you might be called 'a scholar,' and you recited the Qur'an so that it might have been said: "He is a *qari* (reader of the Qur'an) and such has been said." Then, orders will be passed against him and he will be dragged with his face downward and cast into hell. Then, will be brought a man whom Allah had made abundantly rich and had granted every kind of wealth. Allah will make him recount His blessings and he will recount them and admit having enjoyed them in his life. Allah will then ask: "What have you done to requite these blessings?" He will say: "I spent money in every cause in which Thou wished that it should have been spent." Allah will say: "You are lying. You spent money so that you might have been called generous, and you got that." Then, Allah will pass orders and he will be dragged with his face downward and thrown into hell. *Abu Issa At-Termizi* reported the *Hadith* in its meaning and said at the end of it: "Then the Prophet of Allah patted on my knees saying: "O *Abu-Huraira*, these three people will be the first among Allah's creatures, to be burnt in hell on the Day of Judgment." (*Hadith Sahih*)

Chapter 79

باب فيمن يدخل الجنة بغير حساب

Those who enter paradise without judgment

٢٧٨- مسلم عن عمران بن حصين أن رسول الله ﷺ قال: ((يدخل الجنة من أمتي سبعون ألفاً بغير حساب)) قالوا: من هم يا رسول الله؟ قال: ((هم الذين لا يسترقون ولا يتطيرون ولا يكتوون، وعلى ربهم يتوكلون)). [حديث صحيح]

278- *Moslem* reported on the authority of *Imran Ibn Hussein* that the Prophet, may the peace and blessings of Allah be upon him, said: "Seventy thousand people of my nation will enter paradise without judgment." The Companions said: "Who are they, Prophet of Allah?" He said: "Those are the Muslims who do not treat their diseases with *ruqya* (incantation), nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded, but they put their trust only in their Lord" (*Hadith Sahih*)

٢٧٩- الترمذي عن أبي أمامة قال: سمعت رسول الله ﷺ يقول: ((وعدني ربي أن يدخل الجنة من أمتي سبعين ألفاً لا حساب عليهم ولا عذاب مع كل ألف سبعون ألفاً وثلاث حثيات من حثيات ربي)) قال الترمذي: هذا حديث غريب، وقد أخرجه ابن ماجه أيضاً.

[حديث صحيح]

279- *At-Termizi* reported on the authority of *Abu Umama* that he said: I heard the Prophet of Allah, peace and blessings be upon him, saying: "My Lord has promised me to let seventy thousand people of my nation enter paradise without judgment or torture in hell. Every thousand of them will be accompanied by seventy thousand as well as three handfuls of people added by my Lord." *At-Termizi* said: "This *Hadith* is *gharib*." This *Hadith* was also reported by *Ibn Maja* (*Hadith Sahih*).

A Related Section

٢٨٠- ابن المبارك عن ابن عباس قال: ((إذا كان يوم القيامة نادى مناد: ستعلمون اليوم من أصحاب الكرم، ليقم الحامدون لله تعالى على كل حال، فيقومون، فيسرحون إلى الجنة، ثم ينادي ثانية: ستعلمون اليوم من أصحاب الكرم، ليقم الذين كانت ﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَطَمَعاً وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ قال: فيقومون فيسرحون إلى الجنة. قال: ثم ينادي ثالثة: ستعلمون اليوم من أصحاب الكرم ليقم الذين كانوا ﴿لاَّ تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْماً تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالأَبْصَارُ﴾. الآية (فيقومون) فيسرحون إلى الجنة. [خبر صحيح]

280- *Ibn Al-Mubarak* reported that *Ibn Abbas* said: "On the Day of Judgment, a caller will shout: You are going today to learn who the generous are. Come on, you who have praised Allah all the times. Then they will do so and advance to paradise." The caller will shout once again: "You are going today to learn who the generous are. Come on, those who **"have forsaken their beds of sleep, while they call on their Lord, in fear and hope: and they spent (in charity) out of the sustenance which We have bestowed on them."** Then they will do so and advance to paradise. The caller will shout a third time: "You are going today to learn who the generous are. Come on, those whom **"neither trade nor sale could divert (them) from the remembrance of Allah, nor from regular prayer, nor from paying *zakat*. Their (only) fear is for the Day when hearts and eyes will be turned about."** Then, they will do so and advance to paradise. (An authentic account)

Chapter 80

باب أمة محمد ﷺ شطر أهل الجنة وأكثر

Muhammad's nation represents half the dwellers of paradise or even more

٢٨١- مسلم عن أبي سعيد الخدري قال: قال رسول الله ﷺ: ((يقول الله تبارك وتعالى: يا آدم، فيقول: لبيك وسعديك والخير (بين) يديك. قال: فيقول: أخرج بعث النار من ولدك قال: وما بعث النار؟ قال: من كل ألف تسعمائة وتسعة وتسعون. قال: فذلك حين يشيب الصغير وتضع كل ذات حمل حملها، وترى الناس سكارى وما هم بسكارى، ولكن عذاب الله شديد، (و)قال: فاشتد ذلك عليهم. قالوا: يا رسول الله أينا ذلك الرجل؟ قال: أبشروا، فإن من يأجوج ومأجوج ألفا ومنكم (رجل، قال) ثم قال: والذي نفسي بيده إني لأطمع أن تكونوا ربع أهل الجنة، فحمدنا الله وكبرنا، ثم قال: والذي نفسي بيده إني لأطمع أن تكونوا ثلث أهل الجنة، فحمدنا الله (تعالى) وكبرنا، ثم قال: والذي نفسي بيده إن تكونوا شطر أهل الجنة، إن مثلكم في الأمم كمثل الشعرة البيضاء في جلد الثور الأسود أو كالرقمة في ذراع الحمار)) خرجه البخاري. [حديث صحيح]

281- *Moslem* reported on the authority of *Abu Sa'eed Al- Khudri* that the Prophet, may the peace and blessings of Allah be upon him, said: "Allah, Glory to Him, will call Adam on the Day of Resurrection. Adam will reply: "I am at Your Service, You source of bliss, all good is in Your hand." Allah will say: "Bring out the dwellers of hell." Adam will say: "O Allah! How many are they?" Allah will reply: "From every one thousand, take out nine hundred and ninety-nine." At that time children will have hoary hair, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunk, but dreadful will be the wrath of Allah. Being so

frightened, the Companions asked: "O Allah's Prophet! Are you talking about us?" He said: "Rejoice with glad tidings: one person will be admitted to hell from you and one thousand will be from Gog and Magog." The Prophet further said: "By Him in Whose hands my life is, I hope that you would be one-fourth of the dwellers of para-dise." We shouted: "Allah is great!" He added: "I hope that you would be one-third of the dwellers of paradise." We shouted: "Allah is great!" He said: "I hope that you would be half of the dwellers of paradise." We shouted: "Allah is great!" He further said: "You (Muslims) compared with non-Muslims are like a white hair in the skin of a black ox or like a mark on a foreleg of a donkey (i.e. your number is very small as compared with theirs. Such expressions were very common at that time)." The *Hadith* was also reported by *Bukhari*. (*Hadith Sahih*)

٢٨٢-ورواه مرفوعًا عن عبد الله بن مسعود وفيه: فقال رسول الله ﷺ ((أهل الجنة يوم القيامة عشرون ومائة صف أنتم منها ثمانون صفاً)) في إسناده الحارث ابن حضيرة ضعيف. ضعفه مسلم في صدر كتابه. [حديث صحيح]

282- *Moslem* also reported the same *Hadith* as *marfu*. On the authority of *Abdullah Ibn Mas'ood* that the Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Judgment, the dwellers of paradise will be divided into one hundred and twenty queues. Your share will be eighty queues of them." In the *isnad* of this *Hadith*, there is *Al-Harith Ibn Hudhaira* who is weak (one who did not have credit from any scholars and some of the scholars have spoken against him). *Moslem* labeled the *Hadith* as weak in the beginning of his book (*Hadith Sahih*).

Chapter 81

باب في ذكر أبواب جهنم وما جاء فيها وفي أهوالها وأسمائها أجارنا الله (تعالى) منها برحمته وفضله إنه ولي ذلك والقادر عليه

The horrors of hell

ذكـر الله عـز وجل النار في كتابه ووصفها على لسان نبيه ﷺ، ونعـتها فقـال عز من قائل: ﴿كَلاَّ إِنَّهَا لَظَى ۞ نَزَّاعَةً لِّلشَّوَى﴾ الشوى: جمـع شـواه وهي جلدة الرأس، وقال: ﴿وَمَا أَدْرَاكَ مَا سَقَرُ ۞ لاَ تُبْقِي وَلاَ تَـذَرُ ۞ لَوَّاحَةٌ لِّلْبَشَرِ﴾ أي مغيرة. يقال: لاحته الشمس ولوحته: إذا غيرته وقال: ﴿وَمَا أَدْرَاكَ مَاهِيَهْ ۞ نَارٌ حَامِيَةٌ﴾ وقال: ﴿لَيُنبَذَنَّ فِي الْحُطَمَةِ﴾ أي: ليرميـن فيها ﴿وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۞ نَارُ اللَّهِ الْمُوقَدَةُ ۞ الَّتِي تَطَّلِعُ عَلَى الأَفْئِدَةِ﴾ الآية.

Allah mentions hell in His Book saying: "**By no means! For it would be the blazing fire- plucking out (his being) right to the skull,**" and "**And what will explain to thee what hellfire is? Naught doth it permit to endure, and naught doth it leave alone, darkening and changing the color of man!**" Moreover, He says: "**And what will explain to thee what this is? It is a fire blazing fiercely!**" And "**By no means! He will be sure to be thrown into that which breaks to pieces. And what will explain to thee that which breaks to pieces? It is hell of Allah kindled to a blaze, that which doth mount right to the hearts.**"

Chapter 82

باب ما جاء أن النار لما خلقت فزعت الملائكة حتى طارت أفئدتها

When hell was created, angels panicked

٢٨٣- ذكر ابن المبارك قال: أخبرنا معمر عن محمد بن المنكدر قال: لما خلقت النار فزعت الملائكة حتى طارت أفئدتها، فلما خلق الله آدم سكن ذلك عنهم، وذهب ما كانوا يجدون. [إسناده صحيح والخبر من الإسرائيليات]

283- *Ibn Al-Mubarak* stated: *Mu'mmar* told us quoting *Muhammad Ibn Al-Monkadir* that when hell was created angels panicked. And when Allah created Adam, they took a breather. (Its *isnad* is correct and its content is derived from Judaica)

Chapter 83

باب ما جاء فيمن سأل الله [تعالى] الجنة واستجار به من النار

Those who ask Allah, glory to Him, to grant them paradise and save them from hell

٢٨٤- الترمذي عن أنس بن مالك قال: قال رسول الله ﷺ: ((من سأل الله الجنة ثلاث مرات، قالت الجنة: اللهم أدخله الجنة، ومن استجار بالله من النار ثلاث مرات، قالت النار: اللهم أجره من النار)). [حديث صحيح]

284- *At-Termizi* reported on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said: "He who asks Allah to grant him

paradise three times, paradise says: 'Almighty Allah, let him enter paradise.' And he who asks Allah to save him from hell three times, hell says: 'Almighty Allah, save him from hell.'" (*Hadith Sahih*)

Chapter 84

باب في ما تقرر من الكتاب والسنة

What is established in the Glorious Book and the Prophet's *Sunna*

٢٨٥- تقــرر من الكتاب والسنة أن الأعمال الصالحة والإخلاص فــيها مع الإيمان موصلة إلى الجنان ومباعدة من النيران، وذلك يكثر إيــراده والقطــع به مع الموافاة على ذلك يغني عن ذكر ذلك، ويكفيك الآن مــن ذلك ما ثبت في الصحيحين عن أبي سعيد الخدري قال: قال رسول الله ﷺ: ((ما من عبد يصوم يوما في سبيل الله إلا باعد الله بذلك اليوم وجهه عن النار سبعين خريفاً)). خرجه النسائي. [حديث صحيح]

285- It is established in the Glorious Book and *Sunna* that good deeds together with sincerity and faith lead to paradise and save from hell. It is enough here to quote what came in the Sahihein (*Bukhari* and *Moslem*) on the authority of *Abu Sa'eed Al- Khudri* that the Prophet, may the peace and blessings of Allah be upon him, said: "Indeed, anyone who fasts for one day for Allah's pleasure, his face will be keep away from hellfire by Allah for (a distance covered withinn a journey of) seventy years." The *Hadith* was reported by *Al-Nasae'e (Hadith Sahih)*

٢٨٦- وعــن أبي هريرة عن النبي ﷺ قال: ((من صام يوماً في سبيل الله زحزح الله وجهه عن النار سبعين خريفاً))، وخرجه أبو عيسى الــترمذي عن أبي أمامة عن النبي ﷺ قال: ((من صام يوما في سبيل

الله جعــل الله بيــنه وبيــن الــنار خندقاً كما بين المشرق والمغرب))، ويروى: ((ما بين السماء والأرض)). قال: هذا حديث غريب من حديث أبي أمامة. [حديث صحيح]

286- *Abu-Huraira* also reported that the Prophet, may the peace and blessings of Allah be upon him, said: "Indeed, anyone who fasts for one day for Allah's sake, his face will be brought away from hellfire by Allah for (a distance covered within a journey of) seventy years." The *Hadith* was reported by *Abu Issa Al-Termizi* on the authority of *Abu Umama* that the Prophet, may the peace and blessings of Allah be upon him, said: "Indeed, anyone who fasts for one day for Allah's sake, a trench between him and hell, as big as the space between east and west will be made by Allah "or as stated in another narration, "between heaven and earth." *Abu Issa* said: This *Hadith* is *ghareeb*. (*Hadith Sahih*)

٢٨٧- وفــي كتاب أبي داود، عن أنس بن مالك قال: قال رسول الله ﷺ: ((من توضأ فأحسن الوضوء وعاد أخاه المسلم، بُوعِدَ من جهنم سبعين خريفاً)) قلت: يا أبا حمزة: وما الخريف؟ قال: العام.

287- *Abu-Dawud* reported in his book on the authority of *Anas Ibn Malik* that the Prophet, may the peace and blessings of Allah be upon him, said: "He who performs his ablution well and visits his sick Muslim brothers, will be taken ninety autumns away from hell (in terms of distance)". I said: "O *Abu Hamza*, what is an autumn?" He said: "An autumn is a year."

٢٨٨- وفي الصحيحين عن عدي بن حاتم قال: سمعت رسول الله ﷺ يقول: ((من استطاع منكم أن يستتر من النار ولو بشق تمرة فليفعل)) لفظ مسلم. [حديث صحيح]

288- In <u>Sahihein</u>, *Adeyy Ibn Hatim* narrated: "I heard the Prophet, may the peace and blessings of Allah be upon

him, saying: "If anyone of you could escape hell even by giving a piece of date fruit (to a poor man), he better does it at once", as quoted by *Moslem* (*Hadith Sahih*).

Chapter 85

باب ما جاء في جهنم وأنها أدراك ولمن هي ؟

Hell: its bottoms and dwellers

قال الله تعالى: ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ﴾

Allah, glory to Him, says: "**Hypocrites will be in the lowest depths of hell.**" Hell consists of seven bottoms or layers which indicate how stumpy it is in comparison with the ranks of paradise which indicate how high it is. The hypocrites will be in the lowest bottom of hell or abyss because of their infidelity, numerous sins and severe offences to the believers.

٢٨٩- وذكر ابن المبارك قال: أخبرنا سفيان، عن سلمة بن كهيل، عن خيثمة، عن ابن مسعود في قوله تعالى: ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ﴾ قال: توابيت من حديد تصمت عليهم في أسفل النار.

[خبر صحيح]

289- *Ibn Al-Mubarak* said: *Sufian* told us, quoting *Salama Ibn Kuheil*, quoting *Khaithma*, that *Ibn Mas'ood* commented on the verse that reads: "**The Hypocrites will be in lowest depths of hell**", saying that they are put in iron boxes in the lowest part of hell." (An authentic account)

290- Scholars said: "The lowest bottom is hell which will be the home of disobedient people belonging to the nation of Muhammad, may the peace and blessings of Allah be upon him. One day, hell will be emptied from its resi-

dents and its gates will be slammed by winds. Them comes *laza* (the kindling fire,) then *alhotama* (the hell which breaks to pieces), then *Al-Sa'ir* (the smoldering flame,) then *saqar* (hellfire,) then *aljahim* (the blazing fire) and finally *alhawiya* (the abyss.) Bottoms are sometimes called ranks as in this verse: **"To all are degrees (or ranks) according to their deeds".**

The names of these degrees and their inhabitants who belong to different religions are mentioned in the book of Zuhd and Raqa'iq (Evading Pleasures and Delicacies") but not in an authentic order.

Chapter 86

باب ما جاء في قول الله تعالى:

﴿لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ﴾

Explaining the verse reading: "To it are seven gates: for each of those gates is a special class of sinners assigned"

قال الله تعالى في محكم كتابه: ﴿لَهَا سَبْعَةُ أَبْوَابٍ﴾.

وقال: ﴿حَتَّى إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا﴾.

Allah, glory to Him, says: **"To it are seven gates"** and **"Until, when they arrive there, its gates will be opened."**

٢٩١– وقال أبي بن كعب: ((لجهنم سبعة أبواب أشدها غماً وكرباً وحراً وأنتنها ريحاً للزناة الذين ارتكبوا بعد العلم)).

291- *Obayy Ibn Ka'ab* said: "Hell has seven gates. The hottest, most distressful and most awful one will be for the adulterers who have committed adultery after they knew it is forbidden."

A Related Section

باب منه وفي بُعد أبواب جهنم بعضها عن بعض وما أعد الله تعالى فيها من العذاب

Hell gates are far away from each other (The kinds of torture prepared by Allah in it)

٢٩٢- روى عن بعض أهل العلم في قوله تعالى: ﴿لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ﴾ قال: من الكفار والمنافقين والشياطين وبين الباب والباب خمسمائة عام.

292- It was narrated that some scholars commented on the verse that reads: "**For each of those gates is a (special) class (of sinners) assigned**" by saying that these sinners are the infidels, hypocrites and devils who are allotted to enter from the gate. A gate is separated from the other by a distance that can be covered within five hundred years.

The First gate: It is called *jahannam*. It frowns at the faces of men and women and eats up their flesh. It represents the slightest torture.

The Second gate: It is called *laza*. It eats up the hands and legs of sinners and calls those who ignore monotheism and Muhammad's teachings to enter it.

The Third gate: It is called *saqar*. It eats up men and women's flesh.

The Fourth gate: It is called *hotama*. Allah, glory to Him, says: "**And what will explain to thee that which breaks to pieces? It is hell of Allah kindled to a blaze.**" It smashes bones and burns hearts. Allah says: "**That which doth mount (right) to the hearts.**" Fire starts with (the infidel's) feet and extends to his heart and

throws sparks at him that are as big as forts. Allah says: **"Indeed it throws about sparks (huge) as forts, as if they were (a string of) yellow camels (marching swiftly).**" Sparks go up to heavens then go down to earth to burn their skin, hands and bodies. Next, they cry till tears run out, and then they cry till pus comes to an end to the degree that ships can move on their tears.

The Fifth gate: It is called *jahim*. Its smoldering embers are huge. One is bigger than this world.

The Sixth gate: It is called *sa'ir*. It flares up with the infidels in it. It has not been put out since three hundred castles were created in it. In each castle, there are three hundred houses and in each house, there are three hundred types of torture. *Sa'ir* contains snakes, scorpions, chains and shackles. It also includes the well of sadness that constitutes the severest punishment. When the gate of this well opens, the dwellers of hell become extremely sad.

The Seventh gate: It is called *hawiya*. He who gets into it never comes out. It contains the well of *Hibhab* as indicated in the verse that reads: **"Every time it shows abatement, We shall increase for them the fierceness of hell.**" When *Hibhab* opens, a fire that is much greater than other kinds of fire comes out. It includes those about whom Allah says: **"Soon will I visit him with a mount of calamities!**" It may also be a mount of fire on which Allah's enemies are put on their faces while their hands are tied to their necks which are in turn tied to their feet. Meanwhile, the myrmidons stand at their heads, holding iron hammers. If one of them (Allah's enemies) is beaten once, the sound will be heard by both mankind and jinn.

Chapter 87

باب ما جاء في عظم جهنم وأزمتها وكثرة ملائكتها وفي عظم خلقهم وتفلتها من [بين] أيديهم وفي قمع النبي ﷺ إياها وردها عن أهل الموقف

Hell: its greatness, horrors, numerous angels and their great creation, uncontrollability. How the Prophet will repress it so that it may not attack people on the Day of Judgment

٢٩٣- مسلم عن عبد الله بن مسعود قال: قال رسول الله ﷺ: ((يؤتى بجهنم يوم القيامة لها سبعون ألف زمام، مع كل زمام سبعون ألف ملك يجرونها)). [حديث صحيح]

293- *Moslem* reported on the authority of *Abdullah Ibn Mas'ood* that the Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Judgment, hell will be brought with seventy thousand reins. A single rein will be held by seventy thousand angels for the sake of dragging it (hell)" *(Hadith Sahih)*.

Chapter 88

باب ما جاء أن التسعة عشر خزنة جهنم

The nineteen keepers of hell

قال الله تعالى: ﴿عَلَيْهَا تِسْعَةَ عَشَرَ﴾.

Allah, glory to him says: **"Over it are nineteen angels."**

٢٩٤- وخرج الترمذي، عن جابر بن عبد الله قال: قال ناس من اليهود لأناس من أصحاب النبي ﷺ: هل يعلم نبيكم عدد خزنة جهنم؟

قـــالوا: لا ندري حتى نسأله، فجاء رجل إلى النبي ﷺ فقال: يا محمد، غلب أصحابك اليوم. فقال: ((وبماذا غلبوا))؟ قال: سألهم اليهود هل يعلم نبـــيكم عدد خزنة جهنم؟ قال: ((فماذا قالوا؟)) قال: قالوا: لا ندري حتى نســـأل نبينا قال: (((أ) يغلب قوم سئلوا عما لا يعلمون)) فقالوا: لا نعلم حـــتى نسأل نبينا لكنهم سألوا نبيهم فقالوا: أرنا الله جهرة، علي بأعداء الله إنـــي ســـائلهم عن تربة الجنة وهي الدرمك فلما جاءوا قالوا: يا أبا القاســـم، كـــم عدد خزنة جهنم؟ قال: ((هكذا وهكذا في مرة عشرة وفي مـــرة تســـعة)) قالوا: نعم، قال لهم النبي ﷺ: ((ما تربة الجنة))؟ قال: فســـكتوا، ثـــم قـــالوا: خبزة يا أبا القاسم، فقال النبي ﷺ ((الخبز من الدرمـــك)). قـــال أبو عيسى: هذا حديث إنما نعرفه من هذا الوجه من حديث خالد عن الشعبي (عن) جابر. [حديث صحيح]

294- *At-Termizi* reported on the authority of *Jabir Ibn Abdullah* that some Jews asked some Companions of the Prophet, may the peace and blessings of Allah be upon him: "Does your Prophet learn the number of hell keepers?" The Companions answered: "We do not know; we are going to ask him." Then a man came to the Prophet, may the peace and blessings of Allah be upon him, and said: "O Muhammad. Your Companions have been defeated today." The Prophet, may the peace and blessings of Allah be upon him, said: "How?" The man replied: "They were asked by the Jews if their Prophet knew the number of hell keepers." The Prophet, said: "What was their answer?" The man said: "They gave no answer and said that they would ask you." The Prophet, may the peace and blessings of Allah be upon him, said: "Are the people who were asked about things they do not know and waited to ask their Prophet considered defeated?" The Jews themselves asked their Prophet: "Let's see Allah with our own eyes. Call the enemies of Allah to me; I shall ask them about the soil of

paradise, which is white flour." When the Jews came, they said: "O Father of *Qasim*; how many keepers are there for hell?" He said: "So-and-so; they are once ten and other times nine." They said: "That is true." Then the Prophet, may the peace and blessings of Allah be upon him, asked them: "What is the soil of paradise?" They kept silent, then said: "Bread, Father of *Qasim*." Next the Prophet said: "Bread is made of white flour." *Abu Issa* said: "This *Hadith* is known from the narration reported by *Khalid, from Al-Shu'bee* on the authority of *Jabir*" (*Hadith Sahih*).

Chapter 89

باب ما جاء في سعة جهنم وعظم سرادقها وبيان قوله تعالى:

﴿وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ﴾

The vastness of hell and the greatness of its pavilions An explanation of the verse reading: "They are cast, bound together, into a constricted place therein."

قال الله تعالى: ﴿إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا﴾

Allah says: "**For the wrong-doers We have prepared a fire whose (smoke and flames), like the walls and roof of a tent, will hem them in.**"

٢٩٥- ابن المبارك قال: أخبرنا عنبسة بن سعيد، عن حبيب بن أبي عمرة عن مجاهد قال: قال ابن عباس: أتدري ما سعة جهنم؟ قال: قلت: لا، قال: أجل، والله ما تدري أن بين شحمة أذن أحدهم وبين عاتقه مسيرة سبعين خريفاً تجري (فيها) أودية القيح والدم، قلت: لها أنهار؟ قال: لا، بل أودية، ثم قال: أتدري ما سعة جسر جهنم؟ قلت: لا.

قـــال: قلت: (أجل والله ما تدري)، حدثتني عائشة أنها سألت رسول الله ﷺ عن قوله تعالى ﴿وَالأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ القِيَامَةِ﴾ قلت: فأين الناس يومئذ؟) قال: ((على جسر جهنم)) خرجه الترمذي وصححه وقد تقدم.
[حديث صحيح]

295- *Ibn Al-Mubarak* said: *Anbasa Ibn Sa'eed* told us, quoting *Habib Ibn Abu Omra,* quoting *Mujahid* that *Ibn Abbas* said: "Do you know how vast hell is?" I answered: "No." *Ibn Abbas* then said: "Do you know that the distance between a hell keeper's earlobe and his shoulder is seventy autumns (years) in which valleys of pus and blood run?" I said: "Does hell have rivers?" He said: "No, it has valleys." Next he said: "Do you know how vast hell bridge is?" I said: "No." He said: "You do not really know? *A'isha* told me that she asked the Prophet of Allah about the verse that reads: **"On the Day of Judgment the whole of the earth will be but His handful".** I said: "Where will be the people then?" He said: "On hell Bridge." The *Hadith* was reported and considered *Sahih* by *At-Termizi.* (*Hadith Sahih*)

Chapter 90

باب ما جاء في قوله تعالى: ﴿وَإِذَا البِحَارُ سُجِّرَتْ﴾ وما جاء أن الشمس والقمر يقذفان في النار

Explanation of the verse reading "When the oceans boil over with a swell." (How the sun and the moon will be thrown into hell)

٢٩٦- قال ابن عباس في قوله تعالى: ﴿وَإِذَا البِحَارُ سُجِّرَتْ﴾ قال: أوقـــدت فصارت ناراً وذكر ابن وهب عن عطاء بن يسار أنه تلا هذه

الآيـــة: ﴿وَجُمِعَ الشَّمْسُ وَالْقَمَرُ﴾ قال: يجمعان يوم القيامة ثم يقذفان في النار، فتكون نار الله الكبرى.

296- *Ibn Abbas* commented on the verse reading: "**When the oceans boil over with a swell**" saying: "They will be burnt and converted to fire." *Ibn Wahb* stated that *Ata'a Ibn Yassar* recited the verse reading: "**And the sun and moon are joined together,**" and said: "They will be brought together on the Day of Judgment, then thrown into hell and the greater hell of Allah will be formed."

٢٩٧- وخـــرج أبو داود الطيالسي في مسنده، عن يزيد الرقاشي، عن أنس يرفعه إلى النبي ﷺ قال: قال النبي ﷺ: ((إن الشمس والقمر ثوران عقيران في النار)). [حديث صحيح لغيره]

297- *Abu-Dawud Al-Tayalesi* reported in his *Musnad* (book of *Hadiths*) on the authority of *Yazid Ibn Al-Ruqashi* from *Anas* (being *marfu*) that the Prophet, may the peace and blessings of Allah be upon him, said: "The sun and the moon will be two slain oxen in hell" (*Hadith Sahih* narrated by others).

Some scholars said they will be brought together in hell because they have been worshipped instead of Allah. They will be not tortured in hell as they are inanimate creatures. This will be done just for increasing the sufferings and pains of the infidels.

Chapter 91

باب ما جاء في صفة جهنم وحرها وشدة عذابها

Description of hell, its heat and severe torture

٢٩٨- الترمذي عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قـــال: ((أوقد على النار ألف سنة حتى احمرت، ثم أوقد عليها ألف سنة

حتى ابيضت، ثم أوقد عليها ألف سنة حتى اسودت فهي سوداء مظلمة)) قـال أبو عيسى وحديث أبي هريرة في هذا الباب موقوف أصح، ولا أعلم أحداً رفعه غير يحيى بن أبي بكير عن أبي شريك.

298- *At-Termizi* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "Hell was set ablaze for thousand years till it became reddish, then set ablaze foranother thousand years till it became white, then set ablaze for a third thousand years till it became black and dark." *Abu Issa* said that the Hadith narrated by *Abu-Huraira* is *mawquf* and that the narration of this *Hadith* in this chapter is more correct. I know nobody who narrated it as *marfu* except for *Yahia Ibn Abu Bakir* from *Abu Shuriek*.

٢٩٩- مـالك وعن أبي الزناد عن الأعرج، عن أبي هريرة قال:

قال رسول الله ﷺ: ((ناركم التي توقدون جزء من سبعين جزءاً من نار جهنم، قالوا: يا رسول الله، وإن كانت لكافية. قال: ((فإنها فضلت بتسعة وستين جزءاً)) أخرجه مسلم وزاد: ((كلها مثل حرها)). [حديث صحيح]

299- *Malik* reported on the authority of *Abu Al-Zinad,* from *Al-A'raj*, quoting *Abu-Huraira* that the Prophet, may the peace and blessings of Allah be upon him, said: "The fire that you burn is one part of the seventy parts of hell". The Companions said: "However, our fire is quite sufficient." He said: "Hell is distinguished (by Allah) with sixty nine parts." The *Hadith* was reported by *Moslem* who added: The parts have the same degree of heat. (*Hadith Sahih*)

٣٠٠- ابـن ماجـه، عن أنس بن مالك قال: قال رسول الله ﷺ: ((إن ناركم هذه جزء من سبعين جزءاً من نار جهنم، ولولا أنها أطفئت بالماء مرتين ما كان لأحد فيها منفعة)). [حديث صحيح]

300- *Ibn Maja* reported on the authority of *Anas Ibn Malik* that the Prophet of Allah said: "Your fire is one part

of seventy parts of hell. Unless it had been put out twice, it would have been of no use." (*Hadith Sahih)*

٣٠١- ابـــن المبارك، عن أبي هريرة قال: ((إن النار أوقدت ألف ســـنة فابيضـــت، ثـــم أوقدت ألف سنة فاحمرت، ثم أوقدت ألف سنة فاسودت فهي مظلمة كسواد الليل)).

301- *Ibn Al-Mubarak* reported on the authority of *Abu-Huraira* that he said: "Hell was set ablaze for thousand years till it became white, then set ablaze for thousand years till it became reddish, then set ablaze for thousand years till it became as black as night."

٣٠٢- مـــالك، عـــن عمه أبي سهيل بن مالك، عن أبيه، عن أبي هريـــرة أنـــه قـــال: ((تـــرونها كـــناركم؟! لهي أشد سواداً من القار)) والقار: هو الزفت.

302- *Malik* reported on the authority of his uncle *Abu Suhiel Ibn Malik*, quoting his father, that *Abu-Huraira* said: "Do you think it is like the fire you see in this worldly life? It is much darker than pitch."

٣٠٣- وفي خبر آخر، عن ابن عباس، ((وهذه النار قد ضربت بماء الـــبحر سبع مرات، ولولا ذلك ما انتفع بها)) ذكره أبو عمر رحمه الله، وقـــال عبد الله بن مسعود: ((ناركم هذه جزء من سبعين جزءاً من نار جهنم، ولولا أنه ضرب بها البحر عشر مرات ما انتفعتم منها بشيء)).
[خبر صحيح]

303- In a famous anecdote, *Ibn Abbas* said: "This fire had been put out with seawater seven times; but for that, it would have been useless." This account was stated by *Abu Omar*, may Allah put mercy upon him. Moreover, *Abdullah Ibn Mas'ood* said: "Your fire is one part of seventy parts of hell; and unless it had been struck with seawater ten times, it would have been useless" (An authentic account).

٣٠٤- وسـئل ابـن عباس عن نار الدنيا مم خلقت؟ قال: من نار جهنم غير أنها أطفئت بالماء سبعين مرة، ولولا ذلك ما قربت لأنها من نار جهنم.

304- *Ibn Abbas* was once asked about the source of the fire of this worldly life. He said: "It was created from hell; but it was put out with water seventy times. But for that, nobody could have ever approach it."

٣٠٥- مسـلم عن أنس بن مالك قال: قال رسول الله ﷺ: ((يؤتى بـأنعم أهـل الدنيا يوم القيامة من أهل النار فيصبغ في النار صبغة ثم يقال: (يا ابن آدم)، هل رأيت خيرا قط، هل مر بك نعيم قط؟ فيقول: لا والله يا رب، ويؤتى بأشد الناس بؤساً في الدنيا من أهل الجنة، فيصبغ صبغة في الجنة، فيقال له: (يا ابن آدم) هل رأيت بؤسا قط، هل مر بك شـدة قـط؟ فـيقول: لا والله يا رب، ما مر بي بؤس قط، ولا رأيت شدة قط)). [حديث صحيح]

305- *Moslem* reported on the authority of *Anas Ibn Malik* that the Prophet of Allah said: "On the Day of Judgment, the man who had the biggest share of world's amusements among the dwellers of hell will have a touch of hell. Then he will be asked a few seconds later: "O Son of Adam! Have you ever been in a good state? Have you ever enjoyed the luxuries of life?" He will answer: "No, my Lord." Then the man who had the biggest share of the world's miseries among the dwellers of paradise will be brought to have a touch of paradise. Next he will be asked a after few seconds later: "O Son of Adam! Have you ever been in a bad condition? Have you ever experienced hard-ships?" He will answer: "No, my Lord. I have never been in a bad condition. I have never experienced hardships" (*Hadith Sahih*)

A Related Section

باب منه وما جاء في شكوى النار وكلامها وبعد قعرها وأهوالها وفي قدر الحجر الذي يرمى به فيها [أجارنا الله منها ومن أهوالها]

Hell's complaint, its deep bottom, horrors and the stones thrown into it (May Allah save us from its terrors)

٣٠٦- روى الأئمة، عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: ((اشتكت النار إلى ربها فقالت: يا رب، أكل بعضي بعضاً، فجعل لها نفسين: نفس في الشتاء ونفس في الصيف بأشد ما تجدون من البرد من زمهريرها وأشد ما تجدون من الحر من سمومها)) أخرجه البخاري ومسلم. [حديث صحيح]

306- Our great scholars reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "Hellfire complained to its Lord saying, 'O my Lord! My different parts eat up each other." So, He allowed it to take two breaths, one in winter and the other in summer, and this is the reason for the severe heat and the bitter cold you experince." The *Hadith* was reported by *Bukhari* and *Moslem* (*Hadith Sahih*).

٣٠٧- وعن أبي هريرة - رضي الله عنه - قال: كنا مع رسول الله ﷺ: إذ سمع وجبة، فقال رسول الله ﷺ: ((أتدرون ما هذا؟ قلنا: الله ورسوله أعلم. قال هذا حجر رمى به في النار منذ سبعين خريفاً فهو يهوى في النار إلى الآن حتى انتهى إلى قعرها)) أخرجه مسلم.

الوجبة: الهدة وهي صوت وقع الشيء الثقيل. [حديث صحيح]

307- *Abu-Huraira*, may Allah be pleased with him, narrated: "While we were sitting with Allah's Prophet, He heard a heavy, thudding fall. Then he asked: "Do you know what this is?" We said: "Allah and His Prophet know best." He said: "This is a stone that has been thrown into hell seventy years ago and is about to reach its bottom." The *Hadith* was reported by *Moslem* (*Hadith Sahih*).

٣٠٨- الترمذي عن الحسن قال: قال عتبة بن غزوان على منبرنا هذا – يعني منبر البصرة – عن النبي ﷺ قال: ((إن الصخرة العظيمة لتلقى من شفير جهنم فتهوى فيها سبعين عاماً وما تفضي إلى قرارها)) قال: فكان ابن عمر يقول: أكثروا ذكر النار، فإن حرها شديد وإن قعرها بعيد، وإن مقامعها حديد. قال أبو عيسى: لا نعرف للحسن سماعاً من عتبة بن غزوان، وإنما قدم عتبة بن غزوان البصرة في زمن عمر – رضي الله عنه – وولد الحسن لسنتين بقيتا من خلافة عمر.

308- *At-Termizi* reported on the authority of *Al-Hasan* that he said: *Otba Ibn Ghazwan* said on the pulpit of Basra that the Prophet, may the peace and blessings of Allah be upon him, said: "When a great rock is thrown from the edge of hell, traveling for seventy years, it can hardly reach its bottom." *Al-Hasan* said: *Ibn Omar* used to say: "Remember hell very often; its hotness is severe, its bottom is far and its hammers are made of iron." *Abu Issa* said: "We have no information about *Al-Hasan*'s attending *Otba Ibn Ghazwan*'s sermons; rather, *Otba* came to Basra in the era of *Omar*, may Allah be pleased with him. *Al-Hasan* was born two years before *Omar's* death."

٣٠٩- وخرج الترمذي عن أبي هريرة قال: قال رسول الله ﷺ: ((يخرج عنق من النار يوم القيامة له عينان يبصران وأذنان تسمعان ولسان ينطق يقول: إني وكلت بثلاث: بكل جبار عنيد، وبكل ما دعا

مـــع الله إلهـــا آخر، وبالمصورين)) وفي الباب عن أبي سعيد، قال أبو عيسى: هذا حديث غريب صحيح. [حديث صحيح]

309- *At-Termizi* reported on the authority of *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said: "On the Day of Judgment, a neck comes out with two eyes to see, two ears to hear and one tongue to speak, saying: I have been ordered to punish three groups of people: every obstinate tyrant, every one who worshipped another god rather than Allah and sculptors." *Abu Sa'eed* has a narration in the same chapter. *Abu Issa* said: This *Hadith* is *ghareeb Sahih. (Hadith Sahih)*

Chapter 92

باب ما جاء في مقامع أهل النار وسلاسلهم وأغلالهم وأنكالهم

The maces, chains, yokes and fetters of the dwellers of hell

قـــال الله تعـــالى: ﴿وَلَهُـــم مَّقَامِعُ مِنْ حَدِيدٍ﴾ وقال:﴿إِذِ الأَغْلالُ فِي أَعْنَـاقِهِمْ وَالسَّلاسِـــلُ يُسْحَبُونَ ۞ فِي الحَمِيمِ﴾ الآية، وقال: ﴿فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعاً﴾ وقال: ﴿إِنَّ لَدَيْنَا أَنكَالاً وَجَحِيماً﴾ الآية. وروى عن الحسن أنه قال: ((ما في جهنم واد ولا مغار ولا غل ولا سلسلة ولا قيد إلا واسم صاحبها مكتوب عليه)). وروى عن ابن مسعود وسيأتي.

Allah says: **"In addition there will be maces of iron (to punish) them," "When the yokes (shall be) round their necks, and the chains; they shall be dragged along. In the boiling fetid; then in hell shall they be burned,"** and **"With Us are fetters (to bind them), and**

a fire (to burn them)." It was narrated that *Al-Hasan* said: "Every valley, cave, fetter, chain and chatter in hell bear the name of its holder. This was also narrated on the authority of *Ibn Mas'ood*.

٣١٠- الترمذي عن عبد الله بن عمرو بن العاص قال: قال رسول الله ﷺ: ((لو أن رضاضة مثل هذه -وأشار إلى مثل الجمجمة- أرسلت من السماء إلى الأرض وهي مسيرة خمسمائة عام لبلغت الأرض قبل الليل، ولو أنها أرسلت من رأس السلسلة لسارت أربعين خريفا، الليل والنهار قبل أن تبلغ أصلها أو قعرها)) قال: هذا حديث إسناده صحيح.

310- *At-Termizi* reported on the authority of *Abdullah Ibn Amr Ibn Al-Aas* that the Prophet, may the peace and blessings of Allah be upon him, said: "If a stone that rolls down on the ground and that is as big as a skull, he indicated, were sent from heaven to earth, on a journey of five hundred years, it would reach earth before night. If it were sent from a top of a (hell) chain, it would travel for forty autumns (years) day and night before it could reach its origin or bottom." *Abdullah* said: This *Hadith* has *isnad Hasan*.

٣١١- وقال محمد بن المنكدر: لو جمع حديد الدنيا كله ما خلى منها، وما بقي ما عدل حلقة من حلق السلسلة التي ذكرها الله تعالى في كتابه فقال تعالى: ﴿فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعاً﴾ الآية. ذكره أبو نعيم.
[إسناده حسن]

311- *Muhammad Ibn Al-Munkadir* said: "If the iron of this world were collected, both the quantities ever consumed and the stock, it would not be sufficient for a single ring of such a chain mentioned by Allah in His Book: "**In a chain, whereof the length is seventy cubits!**" This account was stated by *Abu Nu'aim*. (It has *isnad Hasan*)

٣١٢- وقال ابن المبارك: أخبرنا سفيان، عن نسير بن ذعلوق أنه سمع نوفاً يقول في قوله تعالى: ﴿فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعاً فَاسْلُكُوهُ﴾ قال: كل ذراع سبعون باعا، كل باع أبعد ما بينك وبين مكة وهو يومئذ في مسجد الكوفة. [خبر حسن]

312- *Ibn Al-Mubarak* said: *Sufian* told us on the authority of *Nasir Ibn Za'luk* that he heard *Nawf* commenting on the verse reading: "**Insert him in a chain, whereof the length is seventy cubits!**" as follows: Each cubit contains seventy fathoms; each fathom is longer than the distance between this place here (then at the Mosque of *Kufa*, Iraq) and Mecca. (An authentic account)

A Related Section

باب منه وما جاء في كيفية دخول أهل النار النار

How the dwellers of hell will go into it

٣١٣- قال ابن زيد: ولهم مقامع من حديد يقمعون بها هؤلاء، فإذا قال: خذوه فيأخذه، كذا وكذا ألف ملك، فلا يضعون أيديهم على شيء من عظامه إلا صار تحت أيديهم رفاتا، العظام واللحم يصير رفاتاً. قال: فتجمع أيديهم وأرجلهم ورقابهم في الأغلال قال: فيلقون في النار مصفودين فليس لهم شيء يتقون به إلا الوجوه، فهم عمي قد ذهبت أبصارهم، ثم قرأ ﴿أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ﴾ الآية. فإذا ألقوا فيها يكادون يبلغون قعرها، يلقاهم لهبها فيردهم إلى أعلاها، حتى إذا كادوا يخرجون تلقتهم الملائكة بمقامع من حديد فيضربونهم بها، فجاء أمر غلب اللهب فهووا كما هم أسفل السافلين، هكذا دأبهم وقرأ (رسول الله ﷺ قول الله عز وجل): ﴿كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا﴾ فهم كما قال الله تعالى ﴿عَامِلَةٌ نَّاصِبَةٌ ۞ تَصْلَى نَاراً حَامِيَةً﴾.

والأنكال: القيود. عن الحسن ومجاهد واحدهما: نكل، وسميت القيود أنكــالا لأنه ينكل بها أي: يمنع. قال الهروى: الأصفاد: هي الأغلال. ويقال: القيود. أعاذنا الله منها بمنه وكرمه.

313- *Ibn Zayd* said: "There will be maces of iron to punish them. When a Divine order is issued that someone (of the dwellers of hell) be taken, some thousand angels will carry out the order. When the angels put their hands on his bones, the bones and flesh will turn into mortal remains. Then the hands, legs and necks of the dwellers of hell will be put in yokes. Shackled in this way, they will be thrown into hell, having nothing to protect themselves except their faces after losing their sight. Then (*Ibn Zayd*) read: "**Is there one who has to ward off the burning of the chastisement on the Day of Judgment (and receive it) by his face.**" When the dwellers of hell nearly reach its bottom, they will be met with its flame that will force them to go to the top. When they are about to go out, they will be met with the angels that will beat them with maces of iron and force them to go down to the flame once more and so on. Then he recited the verse reading: "**Every time they wish to get away therefrom, they will be forced hereinto.**" They will be just as described by Allah, glory to Him: "**laboring (hard), weary, the while they enter blazing fire.**"

A Related Section

باب منه في رفع لهب النار أهل النار حتى يشرفوا على أهل الجنة

How flame raises the dwellers of hell to the extent that they can see the dwellers of paradise

314- It is narrated that hell flame will raise the dwellers of hell till they fly like sparkles. When so raised, they will watch the dwellers of paradise with a wall between them. At that moment, the dwellers of paradise will call out to those of hell: "**We have indeed found the promises of our Lord to us true: Have you also found your Lord's promises true? They shall say: Yes, but a crier shall proclaim between them: "The curse of Allah is on the wrong-doers.**" Then the dwellers of hell will call out to those of paradise when they see the rivers flowing beneath them: "**Pour down to us water or anything that Allah doth provide for your sustenance. They will say: Allah has forbidden these things to those who rejected Him.**" At that moment, the angels of hell will beat them with the maces of iron down to the bottom of fire.

Some exegesis said this goes in harmony with the verse reading: "**Every time they wish to get away therefrom, they will be forced thereinto, and it will be said to them: Taste ye the chastisement of hell, that which ye were wont to reject as false.**" This was mentioned by *Abu Muhammad Abdul-Haqq* in the Book of *Al-Aqibaa* (Consequence) He added: "You may wonder how the dwellers of paradise can see those of hell and vice versa, and how they can hear each other in spite of the long

distance and the thick wall separating them. But do not wonder. Allah, glory to Him, strengthens their hearing and sight so that they can see and hear each other. This is within the Might of Allah."

Chapter 93

باب ما جاء أن في جهنم جبالاً وخنادق وأودية وبحارا وصهاريج [وحياضا] وآبارا وجبابا وتنانير وسجونا وبيوتا وجسورا وقصورا وأرحاء ونواعير وعقارب وحيات أجارنا الله منها. وفي وعيد من شرب الخمر والمسكر وغيره

How hell contains mountains, trenches, valleys, seas, tanks, reservoirs, wells, cisterns, ovens, prisons, houses, bridges palaces, querns, scorpions and snakes. May Allah save us from them!

والصعود: جبل من نار يصعد فيه سبعين خريفا ثم يهوى فيه كذلك.

٣١٥- قال: وأخبرنا سعيد بن أبي أيوب عن ابن عجلان، عن زيد ابن أسلم، عن عطاء بن يسار قال: الويل: واد في جهنم يهوي فيه الكافر، لو سيرت فيه الجبال لماعت من حره. [إسناده حسن]

315- *Abdul-Haqq* said: *Sa'eed Ibn Abu Ayyub* told us, quoting *Ojlan* on the authority of *Zayd Ibn Aslam* that *Ata' Ibn Yassar* said: "Hell has a valley called *Wayl* (Woe) in which the infidels will fall down. If mountains were moved in it, they would melt due to its hotness." (It has *isnad Hasan)*

٣١٦- قال: وأخبرنا سفيان عن زياد بن فياض، عن أبي عياض أنه قال: الويل: مسيل في أصل جهنم. [إسناده صحيح]

316- He also said: *Sufian* told us, quoting *Ziyad Ibn Fayyadh* that *Abu Eyyadh* said: "*Wayl* is a riverbed in hell." (It has *isnad Sahih*)

٣١٧- وذكــر ابــن عطية في تفسيره عن أن الويل: صهريج في جهنم من صديد أهل النار، قال: وحكى الزهراوي عن آخرين: أنه باب من أبواب جهنم.

317- *Ibn Atteya* stated in his book of Interpretation that *Wayl* is a tank in hell filled with the pus of the dwellers of hell." He added: "*Al-Zahrawi* narrated from others that it is one of hell gates."

٣١٨- وقــال ابن زيد في قوله تعالى﴿وَظِلٍّ مِّن يَحْمُومٍ﴾ اليحموم: جبل في جهنم يستغيث إلى ظله أهل النار ﴿لاَّ بَارِدٍ﴾ بل حار، لأنه من دخان شفير جهنم ﴿وَلاَ كَرِيمٍ﴾ أي: لا عذب. عن الضحاك. وقال سعيد بن المسيب: ولا حسن منظره.

318- *Ibn Zayd* said about the verse reading: "**And in the shades of *Yahmum* (Black Smoke)**" that *Yahmum* is a mountain in hell which the dwellers of hell will resort to to have shade. It is, indicated *Ibn Zayd*, hot since it comes from the smoke of the edge of hell and lacks freshness as stated by *Al-Dhahhaq*, just as described by the Qur'an, "**neither cool nor refreshing.**" *Sa'eed Ibn Al-Mussyab* added: "It has also an ugly view."

٣١٩- وذكر ابن وهب، عن مجاهد في قوله تعالى: ﴿مَّوْبِقاً﴾ قال: واد في جهنم يقال له موبق. وقال عكرمة: هو نهر في جهنم يسيل، نارا، على حافتيه حيات مثل البغال الدهم، فإذا ثارت إليهم لتأخذهم استغاثوا منها بالاقتحام في النار. وقال أنس بن مالك: هو واد في جهنم من قيح ودم. [إسناده حسن]

319- *Ibn Wahb* stated that *Mujahid* construed the word *Mawbiq* in the verse reading: "**And We shall make for them *Mawbiq* (a place of common perdition)**" to be a valley in hell. *Ikrema* said: It is a river in hell melting with fire and there are snakes like deep-black mules on its edges. When those snakes are stirred up to swallow the dwellers of hell, they will throw themselves into hell to take refuge." *Anas Ibn Malik* said: "*Mawbiq* is a valley of pus and blood "(It has *isnad Hasan*).

٣٢٠- وقال نوف البكالي في قوله تعالى: ﴿وَجَعَلْنَا بَيْنَهُم مَّوْبِقاً﴾ قال: واد في جهنم بين أهل الضلالة وبين أهل الإيمان.

320- *Nawf Al-Bikali* construed *Mawbiq* in the verse reading: "**And We shall make for them *Mawbiq* (a place of common perdition)**" to be a valley in hell separating between the people of infidelity and the people of faith.

٣٢١- وعن عائشة - رضي الله عنها - زوج النبي ﷺ أنها سئلت عن قول الله عز وجل ﴿فَسَوْفَ يَلْقَوْنَ غَياًّ﴾ قالت: نهر في جهنم.

321- It was narrated that *A'isha*, may Allah be pleased with her, one of the Prophet's wives, was asked about the verse reading: "**Soon, then, will they face *Ghayya* (destruction)**" and answered: "It is a valley in hell."

٣٢٢- وذكر ابن وهب من حديث عمرو بن شعيب، عن أبيه، عن جده قال: قال رسول الله ﷺ: ((إن المتكبرين يحشرون يوم القيامة أشباه الذر على صورة الناس، يعلوهم كل شيء من الصغار، يساقون حتى يدخلوا سجناً في جهنم يقال له: بولس، يسقون من عصارة أهل النار من طينة الخبال)) أخرجه ابن المبارك. [حديث حسن]

322- *Ibn Wahb* stated the *Hadith* of *Amr Ibn Shuieb*, quoting his father on the authority of his grandfather that

the Prophet, may the peace and blessings of Allah be upon him) said: "Arrogant people will be driven on the Day of Judgment like atoms in the shape of human beings. They will be pushed in absolute inferiority into a prison in hell with the name of '*Bols*.' They will be forced to drink the liquid matter discharged by the dwellers of hell and mixed with corrupt clay." The *Hadith* was reported by *Ibn Al-Mubarak (Hadith Hasan).*

A Related Section

باب منه وفي بيان قوله تعالى: ﴿فَلاَ اقْتَحَمَ العَقَبَةَ﴾ وفي ساحل جهنم ووعيد من يؤذي المؤمنين

Explanation of the verse reading: " But he hath made not haste on the path that is steep." The cost of hell and the punishment awaiting those who hurt believers

٣٢٣- قال ابن عمر وابن عباس. هذه العقبة: جبل في جهنم. وقال محمد بن كعب، وكعب الأحبار: هي سبعون درجة في جهنم، وقال الحسن وقتادة: هي عقبة شديدة صعبة في النار دون الجسر، فاقتحموها بطاعة الله عز وجل. وقال مجاهد والضحاك والكلبي: هي الصراط، وقيل: النار نفسها. وقال الكلبي أيضاً: هي جبل بين الجنة والنار يقول: فلأجاور هذه العقبة بعمل صالح، ثم بين اقتحامها بما يكون فقال: ﴿فَكُّ رَقَبَةٍ﴾ الآية.

323- *Ibn Amr* and *Ibn Abbas* said: "This steep path is a mountain in hell." *Muhammad Ibn Ka'ab* and *Ka'ab Al-Ahbar* said: "It is seventy grades in hell." *Al-Hasan* and *Qatada* said: "It is a strong and hard obstacle in hell before the bridge. So, cross it via the obedience of Allah, glory to Him." *Mujahid, Al-Dhahhaq* and *Al-Kalbi* said: "It is the path over hell," and others said that it is hell itself. *Al-Kalbi* also said: It is a mountain between paradise and hell

that will be crossed through good deeds as described by the Qur'an: "**(It is) freeing the bondsman.**"

Ibn Zayd and some commentators said: "Allah shows us in the verses of 11 and 13 from Surah 90 mentioned above that the way to overcome the obstacle in question is to spend money on liberating slaves and feeding the poor instead of spending it on committing sins." It is also said that it is just a matter of personification and comparison as great heavy sins are likened to a hindrance. The one who liberates slaves and does good deeds is likened to that who succeeds in crossing an obstacle (i.e. the sin that represents a source of harm and obstruction to him). Thus, when one removes this obstacle via faithful repentance and good deeds, he will be able to pass safely to paradise."

Chapter 94

باب ما جاء في قوله تعالى:

﴿وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

Explaining the verse reading: "Whose fuel is men and stones"

The word 'men' here refers to the people destined to constitute some of hell's fuel because of their infidelity. Some scholars said that the fuel of hell would include disobedient youths and old people and naked women who would cry for so long periods.

Chapter 95

باب ما جاء في تعظيم جسد الكافر وأعضائه بحسب اختلاف كفره وتوزيع العذاب على العاصي المؤمن بحسب أعمال الأعضاء

The enlargement of unbelievers' bodies and organs according to their infidelity. (The distribution of torture over disobedient believers according to the deeds carried out by their organs)

٣٢٤- مسلم عن أبي هريرة – رضي الله عنه – قال: قال رسول الله ﷺ: ((ضرس الكافر أو ناب الكافر مثل أحد، وغلظ جلده مسيرة ثلاثة أيام للراكب المسرع)). [حديث صحيح]

324- *Moslem* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "The molar tooth of an unbeliever or the canine teeth of an unbeliever will be like *Uhud* and the thickness of his skin a three night's fast journey" (*Hadith Sahih*).

٣٢٥- الترمذي عنه، عن النبي ﷺ قال: ((إن غلظ جلد الكافر اثنان وأربعون ذراعاً، وإن ضرسه مثل أحد، وإن مجلسه من جهنم كما بين مكة والمدينة)). قال: هذا حديث حسن صحيح غريب من حديث الأعمش، وفي رواية: وفخذه مثل البيضاء، ومقعده من النار مسيرة ثلاث مثل الربذة، أخرجه عن صالح مولى التوأمة عن أبي هريرة، وقال: هذا حديث غريب، وقال: مثل الربذة، يعني به كما بين مكة والمدينة. البيضاء: جبل. [حديث صحيح]

325- *At-Termizi* reported that the Prophet, may the peace and blessings of Allah be upon him, said: "The unbeliever's skin will be so thick that it will reach forty two

cubits. A molar tooth of his will be as big as the mountain of *Uhud*. His sitting place in hell will be as wide as the distance between Mecca and Medina." *At-Termizi* said this *Hadith* is *Hasan Sahih ghareeb* from the *Hadith* of *Al-A'mash*. In another narration, his thigh will be like Mount *Baydha* and his fire seat will be a three-day journey like *Al-Rabza* (the distance between Mecca and Medina)." *At-Termizi* also reported this *Hadith* from *Salih*, *Al-Tu'ama's* servant on the authority of *Abu-Huraira* and said this *Hadith* is *ghareeb*. (*Hadith Sahih*)

٣٢٦- ابن المبارك، أنبأنا يونس عن الزهري، عن سعيد بن المسيب، عن أبي هريرة - رضي الله عنه - قال: ((ضرس الكافر يوم القيامة أعظم من أحد، يعظمون لتمتلئ منهم وليذوقوا العذاب)). [إسناده صحيح]

326- *Ibn Al-Mubarak* said: "*Yunus* told us, from *Al-Zuhari*, from *Sa'eed Ibn Al-Musayyab* that *Abu-Huraira*, may Allah be pleased with him, said: "An unbeliever's molar tooth will be greater than the mountain of *Uhud* on the Day of Judgment. The unbelievers will be enlarged to fill hell and undergo more suffering" (It has *isnad Sahih*).

٣٢٧- أخبرنا الليث بن سعد، عن خالد بن يزيد، عن سعيد بن أبي هلال، عن سعيد المقبرى، عن أبي هريرة قال: ((ضرس الكافر مثل أحد، وفخذه مثل البيضاء، وجبينه مثل الورقان، ومجلسه من النار كما بيني وبين الربذة، وكثف بصره سبعون ذراعا، وبطنه مثل إضم)).
إضم بالكسر: جبل. قاله الجوهري. [إسناده صحيح]

327- *Al-layth Ibn Sa'ad* said, quoting *Khalid Ibn Yazid*, quoting *Sa'eed Ibn Abu Hilal*, quoting *Sa'eed Al-Muqbari* quoting *Abu-Huraira*: "An unbeliever's molar tooth will be greater than the mountain of *Uhud*; his thigh like Mount *Baydha*; his forehead like *Al-Wärqän*; his sitting place like the distance between me and *Al-Rabza*; his eyelids seventy-cubit long and his belly like Mount *Adhim*" (It has *isnad Sahih*)

Chapter 96

باب ما جاء في شدة عذاب أهل المعاصي وإذايتهم أهل النار بذلك

The severe torture awaiting people of sins, by which the dwellers of hell will be hurt

٣٢٨- مسلم عن عبد الله بن مسعود قال: قال رسول الله ﷺ: ((إن أشد الناس عذاباً يوم القيامة المصورون)). [حديث صحيح]

328- *Moslem* reported on the authority of *Abdullah Ibn Mas'ood* that the Prophet, may the peace and blessings of Allah be upon him, said: "The greatest share of torture on the Day of Judgment will go to sculptors" (*Hadith Sahih*).

٣٢٩- وذكره قاسم بن أصبغ من حديث عبد الله بن مسعود أيضاً.

قال: قال رسول الله ﷺ: ((إن أشد الناس عذاباً يوم القيامة رجل قتل نبياً أو قتله نبي، أو مصور يصور التماثيل)). [حديث صحيح]

329- *Qasim Ibn Asbagh* mentioned the same content from the *Hadith* of *Abdullah Ibn Mas'ood* who also narrated that the Prophet, may the peace and blessings of Allah be upon him, said: "The person who will receive the greatest share of torture on the Day of Judgment will be the one who killed a prophet or was killed by a prophet and the one who makes statues" (*Hadith Sahih*).

330- The long *Hadith* of *Bukhari* on the authority of *Samra Ibn Jundob* in this regard was mentioned before. Also mentioned was the *Hadith* of *Ibn Abbas, Abu-Huraira* and *Ibn Mas'ood* in the chapter of (Grave Torment), as well as the *Hadith* of *Abu-Huraira* about those thrown into hell, in addition to other *Hadiths* relating to this chapter.

It was also mentioned that the person who borrows money from people to meet his urgent needs - not for the

sake of amusement - and intends to pay his debt back but dies before he can do that, will neither prevented from entering paradise nor tortured by Allah. Instead, Allah will make his creditors satisfied with the non-payment of the debt and plentifully spread His mercy over all. As to that person who borrows money from people to spend on committing sins and thus becomes unable to return the loan, he will probably be exposed to Allah's punishment

(*Hadith Sahih*)

A Related Section

باب منه وفي عذاب من عذب الناس في الدنيا

Punishment awaiting that who tortures people in worldly life

٣٣١- أبـو داود الطيالسي قال: حدثنا سفيان بن عيينة عن عمرو بـن دينار، عن ابن أبي نجيح عن خالد بن حكيم، عن خالد بن الوليد - رضـي الله عنه - قال: قال رسول الله ﷺ: ((أشد الناس عذاباً يوم القيامة أشدهم عذاباً للناس في الدنيا)). [حديث صحيح]

331- *Abu-Dawud Al-Tayalesi* said: "*Sufian Ibn Oyayna* told us, from *Amr Ibn Dinar,* quoting *Ibn Abu Nujieh,* from *Khalid Ibn Hakim* on the authority of *Khalid Ibn Al-Walid*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "Those who extremely torture people in worldly life will receive the severest punishment on the Day of Judgment." (*Hadith Sahih*)

٣٣٢- وخرجه البخاري في التاريخ فقال: حدثنا علي، حدثنا سفيان (ابن) عمرو بن دينار (عن ابن أبي نجيح)، عن خالد بن حكيم بن حزام أن أبا عبيدة تناول رجلا من أهل الأرمن فكلمه خالد بن الوليد، فقالوا: أغضـبت الأمير؟ فقال: لم أرد غضبه. سمعت النبي ﷺ يقول: ((أشد الناس عذاباً يوم القيامة أشدهم عذاباً للناس في الدنيا)). [حديث صحيح]

332- *Bukhari* reported the same *Hadith* in his book titled *Al-Tarikh* (The Reminder) saying: "*Ali* told us, quoting *Sufian Ibn Amr Ibn Dinar,* quoting *Ibn Abu Nujieh,* quoting *Khalid Ibn Hakim Ibn Hizam* that when *Abu Obayyda* beat an Armenian, *Khalid Ibn Al-Walid* spoke to that man. Then some people said: "You have made the Emir angry?" He replied: "I did not mean to; but I heard the Prophet, may the peace and blessings of Allah be upon him, saying: "those who extremely torture people in this life will receive the severest punishment on the Day of Judgment" (*Hadith Sahih*).

٣٣٣- وخرجه مسلم بمعناه من حديث هشام بن حكيم بن حزام أنه مر على أناس من الأنباط بالشام قد أقيموا في الشمس، فقال: ما شأنهم؟ قالوا: حبسوا على الجزية، فقال هشام: أشهد لسمعت رسول الله ﷺ يقول: ((إن الله عز وجل يعذب الذين يعذبون الناس في الدنيا)).

[حديث صحيح]

333- *Moslem* reported the same meaning quoting the *Hadith* of *Hisham Ibn Hakim Ibn Hizam* that he passed some *Nabateans* in the Levant, who were forced to sit directly before the sun. He asked: "What is wrong with them?" People answered: "They were imprisoned for not paying *Jizya"* (head tax on free non-Muslims under Muslim rule). Then he said: "I swear that I heard the Prophet, may the peace and blessings of Allah be upon him, saying: "Allah, glory to Him, will torture those who torture people in this life" (*Hadith Sahih*).

Chapter 97

باب ما جاء في شدة عذاب من أمر بالمعروف ولم يأته ونهى عن المنكر وأتاه، وذكر الخطباء، وفيمن خالف قوله فعله وفي أعوان الظلمة كلاب النار

The severe punishment awaiting those who do not practice the good deeds they preach people to do and practice the evil deeds they advise people to avoid. (Orators whose actions contradict their words - Assistants of tyrants who are described as dogs of fire)

٣٣٤- البخاري عن أسامة بن زيد قال: سمعت رسول الله ﷺ يقول: ((يجاء برجل فيطرح في النار فيطحن فيها كطحن الحمار برحاه، فيطوف به أهل النار فيقولون: أي فلان! ألست كنت تأمر بالمعروف وتنهى عن المنكر؟ فيقول: كنت آمر بالمعروف ولا أفعله، وأنهى عن المنكر وأفعله)).

وخرجه مسلم أيضاً بمعناه عن أسامة بن زيد قال: سمعت رسول الله ﷺ يقول: ((يؤتى بالرجل يوم القيامة فيلقى في النار فتندلق أقتاب بطنه في النار، فيدور كما يدور الحمار بالرحى، فيجتمع إليه أهل النار، فيقولون: يا فلان ابن فلان مالك؟ ألم تكن تأمر بالمعروف وتنهى عن المنكر؟ فيقول: بلى! كنت آمر بالمعروف ولا آتيه، وأنهى عن المنكر وآتيه)). [حديث صحيح]

334- *Bukhari* reported on the authority of *Usama Ibn Zayd* that he said: "I heard the Prophet, may the peace and blessings of Allah be upon him, saying: "A man will be brought on the Day of Resurrection and thrown into hellfire, so that his intestines will come out, and he will go around like a donkey around a millstone. The dwellers of

hell will gather around him and say: "O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us of doing sins?" He will reply: "Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you from committing sins, yet I used to do them myself." *Moslem* also reported the meaning of the same *Hadith* on the authority of *Usama Ibn Zayd* as well. *(Hadith Sahih)*

٣٣٥- وخرج أبو نعيم الحافظ من حديث مالك بن دينار، عن ثمامة عـــن أنس بن مالك قال: قال رسول الله ﷺ: أتيت ليلة أسري بي على قـــوم تقرض شفاههم بمقاريض من نار، كلما قرضت ردت، قلت: من هؤلاء يا جبريل؟ فقال: هؤلاء خطباء أمتك الذين يقولون ولا يفعلون، ويقرؤون كتاب الله ولا يعلمون)). [حديث صحيح]

335- *Abu Nu'aim Al-Hafiz* reported from the *Hadith* of *Malik Ibn Dinar*, quoting *Thumama* on the authority of *Anas Ibn Malik* that the Prophet of Allah, peace and blessings be upon him, said: "I passed on my Night Journey by some people whose lips were being cut with scissors of fire. Whenever they were cut, they were returned again. I said: "Who are these people, Gabriel?" He said: "These are the orators of your nation who do not practice what they preach and read the Book of Allah and do not follow its teachings" (*Hadith Sahih*).

Chapter 98

باب ما جاء في طعام أهل النار وشرابهم ولباسهم

The food, drink and clothes of the dwellers of hell

قال الله تعالى: ﴿فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ﴾ وقال: ﴿سَرَابِيلُهُم مِّن قَطِرَانٍ﴾ وقال: ﴿إِنَّ شَجَرَتَ الزَّقُّومِ ۞ طَعَامُ الأَثِيمِ ۞ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ﴾ وقال: ﴿لاَ يَذُوقُونَ فِيهَا بَرْداً﴾ أي نوما: ﴿وَلاَ شَرَاباً ۞ إِلاَّ حَمِيماً وَغَسَّاقاً ۞ جَزَاءً وِفَاقاً﴾ وقال: ﴿وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقاً﴾ وقال عز من قائل: ﴿تُسْقَى مِنْ عَيْنٍ آنِيَةٍ ۞ لَّيْسَ لَهُمْ طَعَامٌ إِلاَّ مِن ضَرِيعٍ﴾ وقال: ﴿فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ۞ وَلاَ طَعَامٌ إِلاَّ مِنْ غِسْلِينٍ﴾. قال الهروي: معناه: من صديد أهل النار، وما ينغسل ويسيل من أبدانهم.

Allah, glory to Him, says: "**But those who deny (their Lord) - for them will be cut out a garment of Fire,**" "**Their garments are of liquid pitch,**" "**Verily the tree of *Zaqqum* will be the food of the sinful- like molten brass; it will boil in their insides,**" and "**Nothing cool shall they taste therein, nor any drink, save a boiling fluid and a fluid, dark, murky, intensely cold - a fitting recompense (for them)**" Some commentators explained 'nothing cool' as sleep. Allah, the Exalted and the Glorified also says: "**If they implore relief, they will be granted water like melted brass that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!**", "**The while they are**

given, to drink, of a boiling hot spring, nor food will there be for them but a bitter *Dhari* (a thorny plant, loathsome in smell and appearance, which will neither give fattening nourishment to the body nor in any way satisfy the burning pangs of hunger)." "**So no friend hath he here this Day. Nor hath he any food except *Ghislin*** (the foul pus from the washing of wounds of the dwellers of hell as said by *Al-Harawi*."

٣٣٦- **قلت:** وهو الغساق أيضاً، وذكر ابن المبارك: (أنبأنا) سفيان، عـــن منصور، عن إبراهيم وأبي رزين في قوله تعالى: ﴿هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ﴾ قالا: ما يسيل من صديدهم، وقيل الغساق: القيح الغليظ المنتن. [خبر صحيح]

336- I said: The meaning also refers to *Al-Ghassaq*. *Ibn Al-Mubarak* stated: *Sufian* told us, quoting *Mansour* that *Abraham* and *Abu Razin* explained the word *Ghassaq* in the verse reading: "**Yea, such! Then shall they taste it- a boiling fluid and *Ghassaq*,**" to be the flowing pus of the dwellers of hell. It was also said that *Ghassaq* means rotten thick matter. (An authentic account)

٣٣٧- وذكر ابن وهب، عن عبد الله بن عمر، قال: الغساق: القيح الغلـــيظ، لو أن قطرة منه تهراق في المغرب، أنتنت أهل المشرق، لو أنهـــا تهراق في المشرق، أنتنت أهل المغرب، وقيل: الغساق الذي لا يستطاع من شدة برده، وهو: الزمهرير.

337- *Ibn Wahb* stated on the authority of *Ibn Omar* that he said: "*Ghassaq* is thick pus that one drop of whose in the west is sufficient to render the east putrid and vice versa." It is also said that *Ghassaq* is a kind of severe cold that cannot be endured by man. It is called *Zamhrir*.

٣٣٨- وقـــال كعـــب: الغساق: عين في جهنم يسيل إليها حمة كل ذات حمـــة فتســـتنقع، ويؤتى بالآدمي فيغمس فيها غمسة فيسقط جلده ولحمه عن العظام، فيجر لحمه في كعبيه كما يجر الرجل ثوبه. وقوله ﴿جَزَاءً وِفَاقاً﴾ أي: وافق أعمالهم الخبيثة. [خبر حسن]

338- *Ka'ab* said: "*Ghassaq* is a spring in hell. When man will be thrown into it, his flesh and skin will be stripped out of the bones; then his flesh will be dragged at his heels like a dress tail." The phrase: "**a fitting recompense**" means appropriate for their evil deeds. (*An Authentic Account*)

339- There is no definite meaning for *Dhari*. It may mean a spring plant that gets dry in summer. It is called *Shabraq* if it has leaves and when they fall, it becomes *Dhari*. Camels eat it when it is green but when it gets dry, they never taste it. *Dhari* may also refer to stones. *Zaqqum* is said to mean a valley in hell. (Allah only Knows) Commentators said that the *Zaqqum* tree originally grows at the Sixth Gate and lives on hell flames just as a tree survives via cool water. All the dwellers of hell must eat from it even those who reside over it.

A Related Section

بابـ منه وما جاء أن أهل النار يجوعون ويعطشون وفي دعائهم وإجابتهم

The hunger, thirst and supplication of the dwellers of hell

قال الله تعالى: ﴿وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ المَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الكَافِرِينَ﴾.

Allah says: "**The dwellers of hell will call to the dwellers of paradise: "Pour down to us water or any-**

thing that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him."

340- *Ibn Al-Mubarak* reported that *Al-Hakam Ibn Omar Ibn Laila* told us that he knew from *Amer* that *Muhammad Ibn Ka'ab Al-Qurazi* learned that the dwellers of hell would seek the help of hell keepers as described by Allah: "**Those in hell will say to the keepers: " Pray to your Lord to lighten us the chastisement for a day (at least)!**" But the keepers will say: "**Did there not come to you your Prophets with clear signs?**" Then the dwellers of hell will say: "**Yes**". Again the keepers will reply: "**Then pray (as ye like)! But the prayer of those without faith is nothing but (futile wandering) in mazes of error!**" When the dwellers of hell despair of the hell keepers, they will start to call to *Malik*, the chief keeper, who has a seat in the middle of hell and bridges over which the angles of torture pass so that he can thus see all the parts of hell from his place. Those people are reported in the Qur'an as saying: "**O Malik! Would thy Lord put an end to us?**" He replies: "Ask death," and then he becomes silent for eighty years giving them no answer. A year equals one hundred and sixty days, a month is thirty days and a day is "**like a thousand years of your judgment.**" After the passage of the eighty years, *Malik* will look at them saying: "**Nay, but ye shall abide!**" After the dwellers of hell listen to *Malik's* answers, they will say to each other: "We have been plagued with this torture and suffering, so let's adhere to patience; it may benefit us as it benefited the believers who patiently obeyed Allah." Thus, they will agree to be patient but when they exercise patience for long ages, they will get desperate and say: "**To us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape.**" At this point, Satan will rise

and say: **"It was Allah Who gave you a promise of truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you, but ye listened to me; then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous chastisement."** When the dwellers of hell hear Satan's speech, they will strongly hate themselves. However, they will be addressed with this statement: **"Greater was the aversion of Allah to you than (is) your aversion to yourselves, seeing that ye were called to faith and ye used to refuse. They will say: Our Lord! Twice hast Thou made us to die, and twice hast Thou given us life! Now we have recognized our sins: is there any way out (of this)?"** They will be answered with: **"This is because, when Allah was invoked as the Only (god to worship), ye did reject faith, but when partners were joined to Him, ye believed! The command is with Allah, the Most High, the Most Great!"** The second call by the dwellers of hell will be launched when they say: **"Our Lord! We have seen and we have heard: now send us back (to the world): we will work righteousness: for we do indeed (now) believe."** But they will be answered with: **"If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, 'I will fill hell with Jinn and men all together. Taste ye then-for ye forgot the Meeting of this Day of yours, and We too will forget you-taste ye the chastisement of Eternity for your (evil) deeds!"** The third call by the dwellers of hell will come as follows: **"Our Lord! Respite us (if only) for a short term: we will answer Thy Call, and follow the Prophets."** But they will be given a frustrating answer:

"What! Were ye not wont to swear aforetime that ye should suffer no decline? And ye dwelt in the dwellings of men who wronged themselves; ye were clearly shown how We dealt with them; and We put forth (many) parables in your behoof! Mighty indeed were the plots which they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills!" A fourth call will be made when they say: **"Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!"** But they will be replied with: **"Did We not give you long enough life so that he that would should receive admonition? And (moreover) the Warner came to you. So taste ye (the fruits of your seeds): for the wrongdoers there is no helper."** Then Allah, glory to Him, will not talk to them for an indefinite period after which He will say: **"Were not My Signs rehearsed to you, and ye did but treat them as falsehoods?"** When they hear His voice, they will say: Now our Lord is satisfied, and adds: **"Our Lord! Our misfortune overwhelmed us, and we became a people astray! Our Lord! Bring us out of this: if ever we return (to evil), then shall we be wrongdoers indeed!"** But Allah, the Exalted and Glorious, will tell them: **"Be ye driven into it (with ignominy) and speak ye not to Me!"** At this very point, they will get fully desperate and disappointed: **"And they will turn to one another,"** i.e. they will bark at the face of each other with hell swallowing them up all. The narrator concludes saying: I was told by *Al-Azhar Ibn Abu Al-Azhar* that this previous narration had the same meaning of Allah's verse reading: **"That will be a Day when they shall not be able to speak, nor it will be open to them to put forth pleas."**

٣٤١- قال ابن المبارك: وحدثنا سعيد بن أبي عروبة، عن قتادة: فذكره عن أبي أيوب عن عبد الله بن عمرو بن العاص: إن أهل جهنم يدعون مالكا فلا يجيبهم أربعين عاماً، ثم يرد عليهم: ﴿إِنَّكُم مَّاكِثُونَ﴾.

قـــال: هانت والله دعوتهم على مالك، ورب مالك. قال: ثم يدعون ربهـــم. قال: فيقولون: ﴿رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْماً ضَالِّينَ ۞ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ﴾ قال: فيسكت عنهم قدر الدنيا مرتين. قال: ثم يرد عليهم: ﴿اخْسَئُوا فِيهَا وَلاَ تُكَلِّمُونِ﴾.

قال: فوالله ما نبس القوم بعدها بكلمة، وما هو إلا الزفير والشهيق فـــي نـــار جهنم، فشبه أصواتهم بصوت الحمير، أولها زفير وآخرها شهيق، ومعنى ما نبس: ما تكلم.

قال الجوهري: يقال ما نبس بكلمة: أي ما تكلم. وما نبس بالتشديد أيضاً، وقال الراجز: إن كنت غير هالك فنبس [خبر حسن]

341- *Ibn Al-Mubarak* said: "*Ibn Abu Aruba* told us, quoting *Qatada*, quoting *Abu Ayyub* on the authority of *Abdullah Ibn Amr Ibn Al-Aas* that the dwellers of hell will call *Malik* for forty years but he will give them no answer, then he will reply: "**Nay, but ye shall abide!**" He added: "*Malik* and His Lord will pay their call no attention." They will then pray to Allah saying: "**Our Lord! Our misfortune overwhelmed us, and we became a people astray! Our Lord! Bring us out of this: if ever we return (to evil), then shall we be wrongdoers indeed!**" A long period twice as the age of the world will pass before the Lord answers them saying: "**Be ye driven into it (with ignominy) and speak ye not to Me!**" After that, they will utter no word. Their exhalation and inhalation in hell will sound like the braying of donkeys (An authentic account).

٣٤٢- وعن أبي حجيزة، عن أبي هريرة - رضي الله عنه - عن النبـــي ﷺ قـــال: ((إن الحميم ليصب على رؤوسهم فينفذ الحميم حتى يخلــص إلـــى جوفه، فليست ما في جوفه حتى يمرق من قدميه وهو الصهر، ثم يعاد كما كان))، قال: هذا حديث حسن صحيح غريب.
[حديث حسن]

342- *Abu Hujayza* narrated on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "Boiling water will be poured on their heads and will penetrate till it reaches their throats down to their feet and so on." *Abu Hujayza* said: This *Hadith* is *Hasan Sahih ghareeb*. (*Hadith Sahih*)

٣٤٣- وعـــن ابن عباس - رضي الله عنه - أن رسول الله ﷺ قرأ هذه الآية: ﴿اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ﴾.

قال: قال رسول الله ﷺ: ((لو أن قطرة من الزقوم قطرت في الدنيا لأفســدت علـــى أهل الدنيا معايشهم، فكيف بمن يكون طعامه)) قال أبو عيسى: هذا حديث حسن صحيح. خرجه ابن ماجه أيضا.[حديث صحيح]

343- *Ibn Abbas*, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, once recited this verse: "**Fear Allah as He should be feared, and die not except in a state of Islam.**" *Ibn Abbas* said: "The Prophet, may the peace and blessings of Allah be upon him, said: "If a very little piece of the tree of *Zaqqum* were thrown at the people of this world, it would spoil their life. Then, what will be the case if it is someone's food (in hell)?" *Abu Issa* said: This *Hadith* is *Hasan Sahih*. It was also reported by *Ibn Maja*.

(*Hadith Hasan*)

Chapter 99

باب ما جاء في بكاء أهل النار ومن أدناهم عذابا فيها

How the dwellers of hell will weep (And those receiving slightest torture)

٣٤٤- روى عن أبي موسى الأشعري موقوفا أنه قال: ((إن أهل النار ليبكون الدموع في النار، حتى لو أجريت فيها السفن لجرت، ثم إنهم ليبكون الدم بعد الدموع. ولمثل ماهم فيه فليبك)).

قال المؤلف رحمه الله – وهو يستند من معنى ما تقدم –: وفي التنزيل: ﴿فَلْيَضْحَكُوا قَلِيلاً وَلْيَبْكُوا كَثِيراً جَزَاءً بِمَا كَانُوا يَكْسِبُونَ﴾.

[خبر صحيح]

344- *Abu Mussa Al-Ash'ari* reported through a narration of a *Hadith mawquf* that the dwellers of hell would weep in hell to the extent that ships could move on their tears. After their tears come to an end, they will weep bloody tears. Indeed their sufferings will deserve such weeping. The author, may Allah put mercy upon him, quoted this verse after mentioning the above *Hadith*: **"Let them laugh a little: Much will they weep: A recompense for the (evil) that they do"** (An authentic account).

٣٤٥- وفي الترمذي من حديث أبي ذر – رضي الله عنه – عن النبي ﷺ أنه قال: ((والله لو تعلمون ما أعلم لضحكتم قليلاً ولبكيتم كثيراً. فمن كثر بكاؤه خوفاً من الله تعالى وخشية منه، ضحك كثيراً في الآخرة. قال الله تعالى مخبراً عن أهل الجنة: ﴿إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ﴾ ووصف أهل النار فقال: ﴿وَإِذَا انقَلَبُوا إِلَى أَهْلِهِمُ انقَلَبُوا فَكِهِينَ﴾ قال: ((وكنتم منهم تضحكون)) وسيأتي بيانه. [حديث صحيح]

345- *At-Termizi* reported on the authority of *Abu Zarr* that the Prophet may the peace and blessings of Allah be upon him, said: "I swear by Allah that if it happens that you know what I do know, you will laugh a little and weep so much. He who often weeps for fear of Allah, will laugh so much in the hereafter. Allah tells us about the dwellers of paradise saying: "**Aforetime, we were not without fear for the sake of our people.**" He tells us about the dwellers of hell saying: "**And when they returned to their own people, they would return jesting**" and "**While ye were laughing at them**" (*Hadith Sahih*).

Chapter 100

باب ما جاء أن لكل مسلم فداء من النار من الكفار

How every Muslim is rescued from hell in return for an unbeliever to be thrown into it

٣٤٦- وعـن أبي بردة عن أبي موسى قال: قال رسول الله ﷺ: ((إذا كان يوم القيامة دفع الله لكل مسلم يهودياً أو نصرانيا، فيقول: هذا فكاكك من النار)) [حديث صحيح].

346- *Abu Borda* reported on the authority of *Abu Mussa* that the Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Judgment, Allah will present every Muslim with a Christian or a Jew as a ransom in order not to be thrown into hell" *(Hadith Sahih.)*

٣٤٧- وفـي روايـة أخرى: ((لا يموت رجل مسلم إلا أدخل الله مكانه من النار يهودياً أو نصرانيا)) قال: فاستحلفه عمر بن عبد العزيز

بالله الذي لا إله إلا هو ثلاث مرات: أن أباه حدثه عن رسول الله ﷺ، قال: فحلف له.

347- In another narration, "Not a Muslim man is ordained to die till Allah throws a Christian or a Jew into

hell instead of him." The reporter was asked by *Omar Ibn Abdul-Aziz* three times to swear by Allah that his father had narrated that *Hadith* from the Prophet, may the peace and blessings of Allah be upon him, and he did.

٣٤٨- **فصل:** قال علماؤنا رحمة الله عليهم: هذه الأحاديث ظاهرها الإطـــلاق والعموم وليست كذلك، وإنما هي في ناس مذنبين تفضل الله تعالى عليهم برحمته ومغفرته، فأعطى كل إنسان منهم فكاكا من النار مـــن الكفـــار، واستدلوا بحديث أبي بردة عن أبيه عن النبي ﷺ قال: ((يجيء يوم القيامة ناس من المسلمين بذنوب أمثال الجبال فيغفرها الله لهم ويضعها على اليهود والنصارى)).

وخرجه مسلم عن محمد بن عمرو بن عباد بن جبلة بن أبي رواد، قال: حدثنا حرمي بن عمارة، قال: حدثنا شداد أبو طلحة الراسبي، عن عباس، عن غيلان بن جرير، عن أبي بردة عن النبي ﷺ.

قـــالوا: وما معنى فيغفرها لهم؟ أي: يسقط المؤاخذة عنهم بها حتى كأنهم لم يذنبوا.

ومعنى قوله: ويضعها على اليهود والنصارى، أنه يضاعف عليهم عذاب ذنوبهم، حتى يكون عذابهم بقدر جرمهم وجرم مذنبي المسلمين، لـــو أخـــذوا بذلك، لأنه تعالى لا يأخذ أحداً بذنب أحد، كما قال تعالى: ﴿وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ وله سبحانه أن يضاعف لمن يشاء العذاب، ويخفف عمن يشاء بحكم إرادته ومشيئته. إذ لا نسأل عن فعله.

[حديث صحيح]

348- Scholars, may Allah put mercy upon them, said: "Such *Hadiths* look general but they are not so in reality. They are related to sinful people who are forgiven and pardoned by Allah. He will rescue them from hell by means of torturing infidels in it. In this regard, they quote the *Hadith* reported by *Abu Borda* from his father that the

Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Judgment, some Muslims will come with sins as heavy as mountains, but these sins will be pardoned for them and transferred to Jews and Christians." The same *Hadith* was reported by *Moslem* from *Muhammad Ibn Amr Ibn Ayyad Ibn Jabala Ibn Abu-Dawud* who said: *"Harmie Ibn Imara* told us that *Shaddad Abu Tdalha Al-Rassibie* told them this Hadith quoting *Abbas,* quoting *Ghilan Ibn Jarir,* from *Abu Borda*, quoting the Prophet, may the peace and blessings of Allah be upon him. Some may ask about the meaning of "these sins will be pardoned for them." The meaning is that they will not be brought to task for these sins as if they did not commit them. What is meant by "transferred to Jews and Christians" is that their torture as a result of their sins will be multiplied till it becomes equivalent to their own crimes and those of sinful Muslims in case they are punished, as Allah does not punish people for others' crimes. Allah says: "**Namely, that no bearer of burdens can bear the burden of another.**" He, Glory to Him, has absolute power to multiply torments for whomever He pleases and alleviate torments for whomever He pleases. His actions are never questioned *(Hadith Sahih)*

349- As for the other version: "No Muslim is ordained to die till Allah throws a Christian or a Jew into hell instead of him", it means that while a sinful Muslim deserves a place in hell because of his misdeeds, he will be pardoned by Allah and his place will thus become empty, Allah will add such a place to a Jew or a Christian to be tortured in, in addition to his original place according to his degree of infidelity. This is supported by the Prophet's *Hadith* reported by *Anas* about the believer who will be backed when questioned in his grave where he will be addressed: "Look at your seat in hell; Allah replaced you with another one in paradise." I said: There are several *Hadiths* indicating that every Muslim, sinful or not, has two places of

residence in paradise and hell. This is the meaning of the Qur'anic verse: "**Those will be the heirs**" i.e. of the unbelievers' places in paradise. This verse has also the same meaning mentioned in the above *Hadith* of *Anas*. However, this heredity will not have one shape; some will inherit them without being brought to task while others will inherit them after being judged and questioned and after staying in hell for some time according to their deeds in worldly life. (And Allah Almighty knows best) Another explanation may see the obtainment of paradise as heredity since the believers will be the only people who are going to get such bliss, as described by Allah Almighty: "**They will say: 'Praise be to Allah, Who has truly fulfilled his promise to us, and has given us (this) land in heritage: We can dwell in paradise as we will.**" (*Hadith Sahih*)

Chapter 101

باب في قوله تعالى ﴿وَتَقُولُ هَلْ مِن مَّزِيدٍ﴾

Explaining the verse that reads: "Hell will say: 'Are there any more (to come)?'"

٣٥٠- مسلم عن أنس، عن النبي ﷺ قال: ((لا تزال جهنم يلقى فيها وتقول هل من مزيد؟ حتى يضع رب العزة قدمه فيها فينزوي بعضها إلى بعض، وتقول: قط قط. وعزتك وكرمك. ولا يزال في الجنة فضل حتى ينشئ الله لها خلقا. فيسكنهم فضل الجنة)). [حديث صحيح]

350- *Moslem* reported on the authority of *Anas* that the Prophet, may the peace and blessings of Allah be upon him, said: "Hell continues to receive those thrown into it and says: "**Are there any more to come?**" till Allah Almighty puts His feet on it. At that point, it becomes contracted and it will say, 'Enough, enough, You Most Generous and Honorable. As to paradise, it continues to have places till Allah creates people to dwell in those places" (*Hadith Sahih*)

٣٥١- وفــي روايــة أخرى من حديث أبي هريرة - رضي الله عــنه -: ((فأمــا النار فلا تمتلئ حتى يضع الله عليها رجله فتقول: قط قط. فهنالك تمتلئ ويزوى بعضها إلى بعض، فلا يظلم الله (تعالى) من خلقه أحدا، وأما الجنة فإن الله ينشئ لها خلقا)). [حديث صحيح]

351- In another narration from the *Hadith* of *Abu-Huraira*, may Allah be pleased with him, we read: "As for hell, it will not be filled until Allah puts His feet on it and it says: Enough, enough. At that point, it will be filled and contracted. Allah, Glory to Him, will not oppress any of His creatures and create people to dwell in paradise."

(*Hadith Sahih*)

Chapter 102

باب ذكر آخر من يخرج من النار وآخر من يدخل الجنة وفي تعيينه وتعيين قبيلته واسمه

The last man to come out of fire and enter paradise

٣٥٢- مســلم عــن عبد الله بن مسعود قال: قال رسول الله ﷺ: ((إني لأعلم آخر أهل النار خروجاً منها، وآخر أهل النار دخولاً الجنة، رجــل يخــرج مــن النار حبوا فيقول الله تعالى: اذهب فادخل الجنة، فيأتــيها، فيخــيل إليه أنها ملأى، فيرجع فيقول: يا رب وجدتها ملأى، فيقول الله: اذهب فادخل الجنة، فإن لك مثل الدنيا وعشرة أمثالها أو أن لــك عشرة أمثال الدنيا، قال: فيقول: أتسخر بي؟ أو تضحك بي وأنت الملــك؟ قال: لقد رأيت رسول الله ﷺ ضحك حتى بدت نواجذه، قال: فكان يقال: ذلك أدنى أهل الجنة منزلة)). [حديث صحيح]

352- *Moslem* reported on the authority of *Abdullah Ibn Mas'ood* that the Prophet, may the peace and blessings of Allah be upon him, said: "I know the person who will be the

last to come out of hellfire, and the last to enter paradise. He will be a man who will come out of hellfire crawling, and Allah will say to him: "Go and enter paradise." He will go to it, but he will imagine that it had been filled, and then he will return and say: "O Lord, I have found it full." Allah will say: "Go and enter paradise and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world)." On that, the man will say: "Do You mock me though You are the King?" I saw Allah's Prophet (while saying that) laughing so much so that his premolar teeth became visible. It is said that he will be the lowest in degree amongst the dwellers of paradise. (*Hadith Sahih*)

٣٥٣- وعنه أن رسول الله ﷺ قال: ((آخر من يدخل الجنة رجل، فهو يمشي مرة ويكبو مرة، وتسعفه النار مرة، فإذا جاوزها التفت إليها، فقال: تبارك الذي نجاني منك، لقد أعطاني الله شيئاً ما أعطاه أحداً من الأولين والآخرين، فترفع له شجرة فيقول: أي رب أدنني من هذه الشجرة فلأستظل بظلها وأشرب من مائها، فيقول الله تعالى: يا ابن آدم، لعلي إن أعطيتكها سألتني غيرها، فيقول: لا يا رب! ويعاهده أن لا يسأله غيرها، وربه يعذره لأنه يرى مالا صبر له عليه، فيدنيه منها فيستظل بظلها ويشرب من مائها. ثم ترفع له شجرة هي أحسن من الأولى، فيقول: أي رب أدنني من هذه لأشرب من مائها وأستظل بظلها، لا أسألك غيرها، فيقول: يا ابن آدم، لعلي إن أدنيتك منها تسألني غيرها؟ فيعاهده أن لا يسأله غيرها، وربه يعذره، لأنه يرى مالا صبر له عليه فيدنيه، فإذا أدناه منها ترفع له شجرة عند باب الجنة أحسن من الأوليين، فيقول مثله، فيدنيه منها، فإذا أدناه منها سمع أصوات أهل الجنة، فيقول: أي رب أدخلنيها، فيقول: يا ابن آدم ما يصريني منك؟ أيرضيك أن أعطيك الدنيا ومثلها معها؟ فيقول: أي رب، أتستهزئ بي، وأنت رب العالمين؟ فضحك ابن مسعود فقال: ألا تسألوني مم أضحك؟ فقالوا: مم

تضحك؟ قال: هكذا ضحك رسول الله ﷺ. فقالوا: مم تضحك يا رسول الله؟ قال: من ضحك رب العالمين، فيقول: إني لا أستهزئ منك، ولكني على ما أشاء قدير)). [حديث صحيح]

353- *Abdullah Ibn Mas'ood* also narrated that the Prophet of Allah said: "The last to enter paradise would be a man who would walk once, stumble once and be burnt by hell once. Then when he passes beyond it, he will turn to it and say: "Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times." Then a tree would be raised for him and he will say: "O my Lord! Bring me near this tree so that I may take shelter in its shade and drink from its water." Allah, the Exalted and Great, would say: "O son of Adam, if I grant you this, you will ask Me for something else." He would say: "No, my Lord." And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees that he cannot help desiring it; so He would bring him near it, and he would take shelter in its shade and drink from its water. Afterwards a more beautiful tree than the first would be raised before him and he would say: "O my Lord! Bring me near this tree in order that I may drink from its water and take shelter in its shade and I shall not ask Thee for anything else." Allah would say: "O son of Adam, if I bring you near it you may ask Me for something else?" He would promise Him that he would not ask for anything else. His Lord would excuse him because He sees something he cannot help desiring. So He would bring him near it. Then a tree would be raised for him at the gate of paradise, more beautiful than the first two. He would say: "O my Lord! Bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else." Allah would say: "O son of Adam! Have you not promised Me that you would not ask Me for anything

else?" He would say: "Yes my Lord, but I shall not ask Thee for anything else." His Lord would excuse him for He sees something the temptation of which he could not resist. He would bring him near it, and when He brings him near it he would hear the voices of the dwellers of paradise. He would say: "O my Lord! Admit me to it." He would say: "O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a similar one with it?" He would say: "O my Lord! Art Thou mocking me, though Thou art the Lord of the worlds?" *Ibn Mas'ood* laughed and asked (the hearers): "You haven't asked me what I am laughing at." They (then) said: "What are you laughing at?" He said: "It is in this way that the Prophet, may the peace and blessings of Allah be upon him laughed. The Companions of the Prophet asked: "Why are you laughing, Prophet of Allah?" He said: "On account of the laugh of the Lord of the universe, when he (the man wishing to enter paradise) said: Art Thou mocking me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have the power to do whatever I wish. *(Hadith Sahih)*

A Related Section

باب منه وما جاء في خروج الموحدين من النار وذكر الرجل الذي ينادي: يا حنان يا منان، وبيان قوله تعالى: ﴿إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ۞ فِي عَمَدٍ مُّمَدَّدَةٍ﴾ وفي أحوال أهل النار

What is mentioned about monotheists' coming out of fire Explanation of the verse reading: "Fire shall be made into a vault over them, in columns outstretched. (The conditions of the dwellers of hell)

٣٥٤- ذكر أبو نعيم الحافظ عن أبي عمران الجوني قال: بلغنا أنه إذا كان يوم القيامة، أمر الله بكل جبار، وكل شيطان، وكل من يخاف الناس شره في الدنيا، فيوثقون بالحديد، ثم أمر بهم إلى النار، ثم أوصدها عليهم، أي أطبقها، فلا والله لا تستقر أقدامهم على قرارها أبداً، لا والله ما ينظرون إلى أديم سماء أبداً، ولا والله لا تلتقي جفونهم على غمض نوم، ولا والله لا يذوقون فيها بارد شراب أبداً.

قال: ثم يقال لأهل الجنة: يا أهل الجنة افتحوا اليوم الأبواب، فلا تخافوا شيطاناً، ولا جباراً، وكلوا اليوم واشربوا بما أسلفتم في الأيام الخاليه، قال أبو عمران: إذا هي والله يا إخوتاه أيامكم هذه.[إسناده حسن]

354- *Abu Nu'aim Al-Hafiz* stated that *Abu Imran* said: "We were told that on the Day of Judgment, Allah orders that every tyrant, every devil and everyone whose evil was feared in worldly life be brought and put on iron shackles. They will be then thrown into hell which will be made into a vault over them. They will never find a bottom for this fire and never see a sky. They will never sleep even for a second and never have a cold drink." He added: "Next, the dwellers of paradise will be called out: "O dwellers of

paradise open the gates today. Fear no devil or tyrant. Eat and drink because of the good that you sent before you in the days that are gone." *Abu Imran* said: "I swear by Allah, my brothers that these are the days you are living now."

(It has *isnad Hasan*)

Chapter 103

باب ما جاء في ميراث أهل الجنة منازل أهل النار

The dwellers of paradise's inheritance of the houses of the people of hell

٣٥٥- جاء في الخبر عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: ((إن الله تعالى جعل لكل إنسان مسكناً في الجنة ومسكناً في النار فأما المؤمنون فيأخذون منازلهم ويرثون منازل الكفار، ويجعل الكفار في منازلهم من النار)).

355- It was stated that *Abu-Huraira*, may Allah be pleased with him, reported that the Prophet, may the peace and blessings of Allah be upon him, said: "Allah created for every human being a house in paradise and another one in hell. The believers will take possession of their houses and inherit those of the disbelievers. The disbelievers will remain in their own houses in hell."

٣٥٦- وخرجه ابن ماجه بمعناه عن أبي هريرة -رضي الله عنه- قال: قال رسول الله ﷺ: ((ما منكم من أحد إلا له منزلان: منزل في الجنة ومنزل في النار، فإذا مات فدخل النار ورث أهل الجنة منزله))، فذلك قوله تعالى ﴿أُوْلَٰئِكَ هُمُ الْوَارِثُونَ﴾ إسناده صحيح.

قلت: وهذا بين في أن لكل إنسان منزلاً في الجنة ومنزلاً في النار كما تقدم، وقد قال ها هنا: ما منكم، فخاطب أصحابه الكرام المنزهين

عن الذنوب العظام الموجبة للنيران رضي الله عنهم، وسيأتي لهذا مزيد بيان في أبواب الجنان إن شاء الله تعالى. [حديث صحيح]

356- *Ibn Maja* reported the previous account with the same content on the authority of *Abu-Huraira* that the Prophet of Allah, may the peace and blessings of Allah be upon him, said: "Every one of you, without exception, has two houses: one in paradise and the other in hell. When a man dies and enters hell, his house will be inherited by a man from the dwellers of paradise." This is the meaning of the verse reading: **"Those will be the heirs."** (It has *isnad Sahih*).

I said: "This indicates that every man, in general, has two houses: one in paradise and the other in hell." The Prophet, may the peace and blessings of Allah be upon him, here addresses his virtuous, honorable Companions who were far from committing the great sins that push their perpetrators into hell (*Hadith Sahih*)

Chapter 104

باب ما جاء في خلود أهل الدارين وذبح الموت على الصراط ومن يذبحه

The immortality of the dwellers of paradise and those of hell, (How death will be slaughtered and who is going to do so)

٣٥٧- البخاري، عن ابن عمر - رضي الله عنه - قال: قال رسول الله ﷺ: ((إذا صار أهل الجنة إلى الجنة وأهل النار إلى النار، جيء بالموت حتى يجعل بين الجنة والنار ثم يذبح، ثم ينادي مناد: يا أهل الجنة لا موت، ويا أهل النار لا موت، فيزداد أهل الجنة فرحاً إلى فرحهم، ويزداد أهل النار حزناً إلى حزنهم)). [حديث صحيح]

357- *Bukhari* reported on the authority of *Ibn Omar*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "When the dwellers of paradise go to paradise and the dwellers of hell go to hell, death will be brought between paradise and hell and slaughtered. Then a caller will say" "O dwellers of paradise! No death. O dwellers of hell! No death." At that moment, the dwellers of paradise become happier and the dwellers of hell become gloomier" *(Hadith Sahih)*.

٣٥٨- مسلم عن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله ﷺ: ((إذا دخل أهل الجنة الجنة، وأهل النار النار، يجاء يوم القيامة بالموت كأنه كبش أملح، فيوقف بين الجنة والنار، فيقال: يا أهل الجنة، هل تعرفون هذا؟ فيشرئبون وينظرون، فيقولون: نعم! هذا الموت. قال: ثم يقال: يا أهل النار: هل تعرفون هذا؟ فيشرئبون وينظرون، فيقولون: نعم! هذا الموت، قال: فيؤمر به فيذبح، قال ثم يقال: يا أهل الجنة خلود فلا موت، ويا أهل النار خلود فلا موت فيها، ثم قرأ رسول الله ﷺ ﴿وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لاَ يُؤْمِنُونَ﴾ وأشار بيده إلى الدنيا)). [حديث صحيح]

358- *Moslem* reported on the authority of *Abu Sa'eed Al-Khudri*, may Allah be pleased with him, that the Prophet, may the peace and blessings of Allah be upon him, said: "On the Day of Judgment when the dwellers of paradise enter paradise and the dwellers of hell enter hell, death will be brought forward between paradise and hell in the shape of a black-and-white ram. Then it will be announced: "O dwellers of paradise! Do you know this?" Thereupon they will stretch their necks and look carefully, saying: "Yes, this is death." Then it will be announced again: "O dwellers of hell! Do you know this?" They will stretch their necks and look carefully, saying: "Yes, this is

death." Then orders will be issued to have it (that ram) slaughtered and it will be finally announced: "O dwellers of paradise! You will live eternally, and will never die. O dwellers of hell! You will live eternally, and will never die." The Prophet of Allah recited: "**But warn them of the Day of Distress, when the matter will be determined: for (behold) they are negligent and they do not believe**" and pointed at the world with his hands."

(Hadith Sahih)

359- I said: "These correct *Hadiths* prove that the dwellers of hell will stay in it forever without a goal. They will be neither alive nor dead, far away from comfort and salvation. Their suffering and torments are described in Allah's Glorious Book: "**But those who reject (Allah) - for them will be the fire of Hell: no term shall be determined for them, so they should die, nor shall its chastisement be lightened for them. Thus do We reward every ungrateful one! Therein will they cry aloud (for assistance): 'Our Lord! Bring us out: We shall work righteousness, not the (deeds) we used to do!' - Did We not give you long enough life so that he that would should receive admonition? And (moreover) the Warner came to you. So taste ye (the fruits of your deeds): for the wrong-doers there is no helper.**" Allah also says: " **As often as their skins are roasted through, We shall give them fresh skins.**" He further says: "**But those who deny (their Lord), - for them will be cut out a garment of fire: over their heads will be poured out boiling water. With it will be melted what is within their bodies, as well as (their) skins. In addition there will be maces of iron (to punish) them. Every time they wish to get away therefrom, from anguish, they will be forced back therein.**" He who states that they are going to get out of hell and that it will become entirely empty or it will come

to an end, will be far away from logic as this contradicts the Prophet's *Hadiths* and the opinions approved by the people of *Sunna* and great *imams*. "**If anyone contends with the Prophet even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith, We shall leave him in the path he has chosen, and land him in hell, - what an evil refuge.**" *At-Termizi* said: "It was the approach of men of knowledge and *imams* of *Hadith*, like *Sufian Al-Thawri, Malik Ibn Anas, Ibn Al-Mubarak, Ibn Oyayna* and *Waki'* to report and believe in these *Hadiths* without seeking their exact explanation even by way of suggestion. The author, may Allah pardon him, said: "Bringing death in the shape of a ram is due to the fact that the angel of death, peace be upon him, came to Adam in the shape of a ram spreading four thousand wings as mentioned before.

Chapter 105

أبواب الجنة وما جاء فيها وفي صفتها ونعيمها

Paradise: Its gates, description and bliss

Allah, the Exalted and Glorious, describes paradise in the Qur'an as if it is visible to us in many Surahs, foremost among which are *Al-Rahman* (55) *Al-Waqi'a* (56), *Al-Insan* (76) and *Al-Ghashiya* (88). The Prophet, peace and blessings be upon him, talked about paradise in a clear and detailed manner as reported in the anecdotes of the his Companions and followers, may Allah be pleased with them all and gather us with them. Amen.

Chapter 106

باب صفة أهل الجنة في الدنيا

The qualities of the people of paradise in life

٣٦٠- قـال ابن وهب: سمعت ابن زيد يقول: وصف الله (تعالى) أهل الجنة بالمخافة والحزن والبكاء والشفقة في الدنيا، فأعقبهم به النعيم والسرور في الآخرة، وقرأ قول الله تعالى عز وجل ﴿إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ﴾ قال: ووصف أهل النار بالسرور في الدنيا والضحك فيها والتفكه فقال: ﴿إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُوراً ۞ إِنَّهُ ظَنَّ أَن لَّن يَحُورَ ۞ بَلَى﴾ وقد تقدم من صفة أهلها ما فيه كفاية والحمد لله وحده. [خبر صحيح]

360- *Ibn Wahb* said: I heard *Ibn Zayd* saying: Allah, glory to Him, described the people of paradise in this life as fearing Him and feeling sad to the degree of crying least they may be punished by Him. But they will be granted blessings and pleasures in the hereafter. He (*Ibn Zayd*) then recited Allah's verse reading: "**We were not without fear for the sake of our people.**" He said: Meanwhile, Allah described the people of hell as laughing, making fun of the believers and having much pleasure in this life, "**Truly, did he go about among his people, rejoicing! Truly, did he think that he would not have to return (to Us)! Nay, nay! For his Lord was (ever) watchful of him!**" (An authentic account)

A Related Chapter

بابـ منه وهل تفضل جنة جنة؟

Is one paradise given preference over another

٣٦١- قـال الله تعالى: ﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ﴾ ثم وصفهما، ثـم قال بعد ذلك ﴿وَمِن دُونِهِمَا جَنَّتَانِ﴾ وعن ابن عباس في تأويل قوله تعالى ﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ﴾ أي: بعد أداء الفرائض جنتان، قيل: علـى حدة، فلكل خائف جنتان. وقيل: جنتان لجميع الخائفين، والأول أظهـر. قال الترمذي محمد بن علي: جنة لخوفه من ربه، وجنة لتركه لشـهوته، والمقـام: الموضع، أي: خاف مقامه بين يدي ربه للحساب فـترك المعصـية، وقيل: خاف قيام ربه عليه، أي: إشرافه واطلاعه عليه، بيانه: ﴿أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾.

361- Allah, glory to Him, says: "**But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two grades of paradise.**" Then He described these two grades. Then He says: "**And besides these two, there are two other grades of paradise.**" *Ibn Abbas* commented on the first verse saying: "These will be gained after performing the duties obliged by Allah." Some said that every man fearing Allah will have two grades of Paradise and others said all people fearing Allah will have these two grades and the first explanation is more acceptable. *At-Termizi Muhammad Ibn Ali* said one paradise will be given to the believer for his fear of his Lord and the other is given to him for his abandonment of lusts.

Chapter 107

باب صفة الجنة ونعيمها وما أعد الله لأهلها فيها

The nature and delights of paradise and the pleasures Allah prepared for its inhabitants

٣٦٢- مسلم عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: يقول الله عز وجل: ((أعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر ذخرا بله ما أطلعتكم عليه، ثم قرأ رسول الله ﷺ: ﴿فَلاَ تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ بله: بمعنى: غير. وقيل: اسم من أسماء الأفعال بمعنى: دع. [حديث صحيح]

362- *Moslem* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet of Allah , peace and blessings be upon him, said: "Allah Almighty says: "I have prepared for My pious servants what has not been seen by eyes, has not been heard by ears or has not come to one's mind. That has been kept as hidden reserve away from what you have been informed about.' Then the Prophet of Allah recited, '**Now no person knows what delights of the eye are kept hidden (in reserve) for them.**" *(Hadith Sahih)*

٣٦٣- الترمذي عن أبي هريرة - رضي الله عنه - قال: قلت: يا رسول الله، مم خلق الخلق؟ قال: ((من الماء)) قلت: الجنة، ما بناؤها؟ قال: ((لبنة من فضة ولبنة من ذهب (وملاطها) المسك الأذفر، وحصباؤها اللؤلؤ والياقوت، وتربتها الزعفران. من دخلها ينعم لا ييأس، ويخلد لا يموت، لاتبلى ثيابهم، ولا يفنى شبابهم)). وذكر الحديث. وقال: ليس إسناده ذلك بالقوي، وليس هو عندي بمتصل، وقد روى هذا الحديث بإسناد آخر عن أبي هريرة - رضي الله عنه -، عن النبي ﷺ.

[حديث حسن]

363- *At-Termizi* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that he said: I asked Allah's Prophet, peace and blessings be upon him: What were the creatures made of? He replied, 'It was made of water. Then I asked: What was paradise constructed of? He replied, 'A brick of gold and a brick of silver with mortar of strong-scented musk; its pebbles are pearls and rubies and its soil is saffron. Those who are going to enter it will be in affluent circumstances and will not be destitute; they will live forever and not die; their garments will not wear out, and their youth will not pass away." He, *At-Termizi*, said: It has not a good *isnad* and I don not see it as *motasil* (having no narrators missed). However, he reported the same *Hadith* on the authority of *Abu-Huraira*, may Allah be pleased with him, through another *isnad*. (*Hadith Hasan*)

364- The author, may Allah rest his soul, said: The above-mentioned *Hadith* was also reported by *Abu-Dawud Al-Tayalesi* in his *Musnad*. He said: We were told by *Abraham Ibn Mo'aweya* quoting *Sa'eed Al-Ta'ee* that *Abu Al-Modlah*, a servant to the Mother of the Believers, told him that he had heard *Abu-Huraira* saying: We said: O Prophet of Allah. When we sit with you, our hearts become tender and we feel that we belong to the hereafter. But when we leave you and return to our women and children, we become pleased with this life. Why that? The Prophet of Allah, peace and blessings be upon him, answered, "If your conditions when you leave me are the same when you are with me, then the Angels will shake hands with you and visit you in your homes. And if you do not commit sins, then Allah will create other people who will commit sins and then ask Allah's forgiveness that will be granted to them." We said: O Prophet of Allah. Tell us about paradise: What is it made from? He said: "One brick of gold and another of silver; extremely good musk is its mortar, hyacinth and pearls are its pebbles and saffron is its earth.

He, who is going to enter it, will never be desperate; will be immortal and never die; his clothes will not be worn out and his youth will never come to an end." (*Hadith Hasan*)

Chapter 108

باب ما جاء في أنهار الجنة وجبالها وما جاء في الدنيا منها

Paradise's rivers and mountains (Which ones exist in worldly life)

قال الله تعالى: ﴿مَثَلُ الجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى﴾. وروى أنها تجري في غير أخدود. منضبطة بالقدرة.

Allah, glory to Him, says: "**(Here is) the Description of Paradise which the righteous are promised: in it are rivers of water unstaling; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear.**" It was reported that those rivers do not run through valleys, being controlled by Allah Almighty.

٣٦٥- وروى عن أبي هريرة، عن النبي ﷺ قال: ((أنهار في الجنة تخرج من تحت تلال أو جبال مسك))، ذكره العقيلي.
[حديث حسن لغيره]

365- *Abu-Huraira* narrated that the Prophet, peace and blessings be upon him, said: "There are rivers in paradise that come out from beneath hills or mountains of musk." It was stated by *Al-Uqeili* (*Hadith Hasan* reported by others)

٣٦٦- الترمذي عن حكيم بن معاوية، عن أبيه عن النبي ﷺ قال: ((إن في الجنة بحر الماء، وبحر اللبن، وبحر العسل، وبحر الخمر، ثم تنشق الأنهار بعد ذلك)). قال أبو عيسى: هذا حديث حسن صحيح، وحكيم ابن معاوية هو والد بهز بن حكيم. [حديث صحيح]

366- *At-Termizi* reported from *Hakeem Ibn Mo'aweya* on the authority of his father that the Prophet, peace and blessings be upon him, said: "In paradise there are a sea of water, a sea of milk, a sea of honey, and a sea of wine; then the rivers will be divided off." *Abu-Issa* said: This *Hadith* is *Hasan Sahih* and *Hakeem Ibn Mo'aweya* is *Bahz Ibn Hakeem's* father. *(Hadith Sahih)*

٣٦٧- مسلم عن أبي هريرة قال: قال رسول الله ﷺ: ((سيحان وجيحان والنيل والفرات كل من أنهار الجنة، وقال كعب: نهر دجلة نهر (ماء الجنة)، ونهر الفرات نهر لبنهم، ونهر مصر نهر خمرهم، ونهر سيحان نهر عسلهم، وهذه الأنهار الأربعة تخرج من نهر الكوثر. [حديث صحيح]

367- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said: "*Sayhan*, *Jayhan*, Euphrates and Nile are all among the rivers of paradise. *Ka'ab* said: Tigris is the river of water (in paradise), Euphrates is the river of milk, the Nile is the river of wine and *Sayhan* is the river of honey. These four rivers flow from the river of *Kawthar*. *(Hadith Sahih)*

Chapter 109

باب من أين تفجر أنهار الجنة؟

From where do paradise's rivers originate?

٣٦٨- البخاري عن أبي هريرة قال: قال رسول الله ﷺ: ((من آمن بالله ورسوله وأقام الصلاة وصام رمضان، كان حقاً على الله أن يدخله

الجنة، (جاهد) في سبيل الله أو جلس في أرضه التر ولد فيها، قالوا: يا رســـول الله، أفـــلا نبشـــر الناس؟ قال: إن الجنة مائة درجة أعدها الله للمجاهديـــن في سبيل الله، ما بين الدرجتين كما بين السماء والأرض، فـــإذا سألتم الله فاسألوه الفردوس، فإنه أوسط الجنة وأعلى الجنة وفوقه عرش الرحمن، ومنه تفجر أنهار الجنة)) خرجه ابن ماجه أيضاً وغيره.

وقال أبو حاتم البستي: معنى قوله: فإنه في أوسط الجنة: يريد (أن الفـــردوس في وسط الجنات في العرض، وهو أعلى الجنة، يريد) في الإرتفاع، وقال قتادة: الفردوس ربوة الجنة وأوسطها وأعلاها وأفضلها وأرفعهـــا. وقد قيل: إن الفردوس اسم يشمل جميع الجنة، كما أن جهنم اسم لجميع النيران كلها لأن الله تعالى مدح في أول سورة ((المؤمنون)) أقوامـــا وصفهم، ثم قال: ﴿هُمُ الْوَارِثُونَ ۞ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَـــالِدُونَ﴾ ثم أعاد ذكرهم في سورة المعارج فقال: ﴿أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ﴾ فعلمنا أن الفردوس جنات لا جنة واحدة، قاله وهب بن منبه.

[حديث صحيح]

368- *Bukhari* reported on the authority of *Abu-Huraira* that the Prophet of Allah said: "Whoever believes in Allah and His Prophet, performs prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's cause or remains in the land where he is bor." The people said: 'O Allah's Prophet! Shall we acquaint the people with this good news?" He said: "Paradise has one-hundred grades which Allah has reserved for the *mujahideen* (strugglers) who fight in His cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when you ask Allah for something, ask for *Al-Firdaus* which is at the top and in the middle of paradise." And above it is the throne of the Most Gracious, i.e. Allah, and from it originate the rivers of paradise." It was also reported by *Ibn Maja* and others.

Abu Hatim Al-Basti said: The statement 'which… in the middle of paradise' refers to the width and the statement 'which is at the top of paradise' refers to the height. *Qatada* said: *Al-Firdaus* is the hill, middle, top of paradise and its best and greatest grade.

It is said that *Al-Firdaus* is a name that includes all kinds of paradise just as *jahannam*, hell, is a name that refers to all kinds of fire. Allah praised in the beginning of Surah *Al-Muminun*, the believers, some people with certain qualities saying: **"These will be the heirs, who will inherit *Al-Firdaus*: they will dwell therein (for ever."** He mentioned them again in Surah *Al-Ma'arij*, the ways of ascent, **"Such will be the honored ones in grades of paradise (of bliss)."**From that, we learn that *Al-Firdaus* has many kinds of paradise, not a single one. It was stated by *Wahb Ibn Munbih. (Hadith Sahih)*

Chapter 110

باب ما جاء أن الخمر شراب أهل الجنة ومن شربه في الدنيا لم يشربه في الآخرة وفي لباس أهل الجنة وآنيتهم

The proof that wine is the drink of the people of paradise (He who drinks it in life, will not drink it in the hereafter) The clothes and vessels of the people of paradise

٣٦٩- النسائي عن أبي هريرة، عن النبي ﷺ أنه قال: ((من لبس الحريـــر في الدنيا لم يلبسه في الآخرة، ومن شرب الخمر في الدنيا لم يشربه في الآخرة، ومن شرب في آنية الذهب والفضة لم يشرب بها في الآخرة))، ثم قال رسول الله ﷺ: ((لباس أهل الجنة وشراب أهل الجنة وآنية أهل الجنة)). [حديث حسن]

369- *Al-Nasae'e* reported on the authority of *Abu-Huraira* that the prophet, peace and blessings be upon him, said: "Any one who wears silk garments in this life, will not wear them in the life to come. Any one, who drinks wine in this life, will not drink it in the life to come. Any one, who drinks with silver and gold vessels, will not drink with them in the life to come. These are the garments, drink and vessels of the people of paradise." (*Hadith Hasan*)

٣٧٠- قلــت: إن قال قائل: قد سوى النبي ﷺ بين الأشياء الثلاثة وأنه يحرمها في الآخرة، فهل يحرمها إذا دخل الجنة؟ قلنا: نعم! إذا لم يتــب منها، لقوله عليه الصلاة والسلام: ((من شرب الخمر في الدنيا ثم لم يتب منها حرمها في الآخرة))، خرجه مالك، عن نافع ابن عمر، عن النبي ﷺ. وكذلك لابس الحرير، ومن أكل في آنية الذهب والفضة، أو شــرب فيها لاستعجاله ما أخر الله له في الآخرة، وارتكاب ما حرم الله عليه في الدنيا. [حديث صحيح]

370- I said: One may say that the prophet, peace and blessings be upon him, talked about the three things on equal footing and he who does them in this life will be deprived of them in the life to come; then will he not enjoy these things in case he enters paradise? I said: Yes, if he does not repent as the Prophet, peace and blessings be upon him, said: "He who drinks wine in this life and does not give up that, will be deprived of it in the hereafter. The *Hadith* was reported by *Malik* quoting *Nafee'* on the authority of *Ibn Omar*. The same punishment also awaits the one who wears silk or eats or drinks with gold and silver vessels and utensils and does not adhere to patience till he gets what Allah saves for him in the life to come instead of committing what is prohibited by Allah in this life.

(*Hadith Sahih*)

Chapter 111

باب ما جاء في أشجار الجنة وفي ثمارها وما يشبه ثمر الجنة في الدنيا

What is mentioned about paradise's trees and fruits and their counterparts in life

٣٧١- الترمذي عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: يقول الله عز وجل: ((أعددت لعبادي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشر)) اقرؤوا إن شئتم ﴿فَلاَ تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ وفي الجنة شجرة يسير الراكب في ظلها مائة عام لا يقطعها، واقرؤوا إن شئتم ﴿وَظِلٍّ مَّمْدُودٍ﴾ وموضع سوط في الجنة خير من الدنيا وما فيها، واقرؤوا إن شئتم ﴿فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ الْغُرُورِ﴾ قال أبو عيسى: هذا حديث حسن صحيح. [حديث صحيح]

371- *At-Tirmizi* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "I have prepared for my faithful servants what has not been seen by eyes, has not heard by ears, or has not come to one's mind. Recite if you wish, '**Now no person knows what delights of the eye are kept hidden (in reserve) for them.**' In paradise, there is a tree under which a rider would travel for one hundred years and not reach its end. Recite if you wish, '**In shade long-extended.**' The mark left by a whip in Paradise is better than the whole world and recite if you wish, '**Only he who is saved far from hellfire and admitted to Paradise will have succeeded: for the life of this world is but goods and chattels of deception.**' *Abu-Issa* said: This *Hadith* is *Hasan Sahih. (Hadith Sahih)*

٣٧٢- ابن المبارك، عن أبي هريرة عن النبي ﷺ قال: ((إن في الجـنة شـجرة يسـير الراكـب فـي ظلها سبعين أو قال: مائة سنة، وهي شجرة الخلد)). [حديث صحيح]

372- *Ibn Al-Mubarak* reported on the authority of *Abu-Huraira* that the Prophet, peace and blessings be upon him, said: "There is a tree in paradise under whose shade a rider would travel for seventy, or he might have said: one hundred years. This is the tree of eternity." (*Hadith Sahih*)

٣٧٣- قـال: وأخبرنا ابن أبي خالد عن زياد مولى بني مخزوم، سمع أبا هريرة يقول: في الجنة شجرة يسير الراكب في ظلها مائة سنة. واقـرؤوا إن شـئتم ﴿وَظِلٍّ مَّمْدُودٍ﴾ فبلغ ذلك كعبا فقال: صدق والذي أنـزل التوراة على لسان موسى بن عمران، والفرقان على محمد ﷺ، ولـو أن رجـلا ركب حقه أو جذعة ثم دار في أصل تلك الشجرة وما يبلغها حتى يسقط هرما. إن الله تعالى غرسها بيده ونفخ فيها من روحه وإن أفـنانها لمن وراء سور الجنة وما في الجنة إلا ويخرج من أصل تلك الشجرة. [خبر صحيح]

373- *Ibn Al-Mubarak* said: We were told by *Ibn Abu Khalid* quoting *Ziyad*, a servant to *Bani Makhzum* that he heard *Abu-Huraira* saying: There is a tree in paradise under whose shade a rider would travel for one hundred years. You may read: "**In shade long-extended.**" When that piece of information reached *Ka'ab*, he said: "*Abu-Huraira* is right. I swear by the One who revealed the Torah to Moses Ibn Omron and *Al-Furqan* (Qur'an) to Muhammad, peace and blessings be upon him, that if a man rides a peerless young camel and passes through that tree, he will die before he can reach its origin. Allah planted it with His hands and breathed into it of His spirit. Its branches are

seen from behind paradise wall and not a river in paradise does not spring from the origin of that tree.

(An authentic account)

٣٧٤- الترمذي عن أسماء بنت أبي بكر قالت: سمعت رسول الله ﷺ يقـول - وذكـر لها سدرة المنتهى- قال: ((يسير الراكب في ظل الفنـن منها مائة سنة أو يستظل بظلها مائة راكب - شك يحيى - فيها فـراش الذهـب - كـأن ثمـرها القلال)). قال أبو عيسى: هذا حديث حسن صحيح. [الحديث حسن وإسناده ضعيف]

374- *At-Termizi* reported on the authority of *Asmaa' bint Abu Bakr* that she heard the Prophet of Allah, peace and blessings be upon him, saying- when the lote-tree of the utmost boundary was mentioned to him, "A rider would travel in the shade of a branch of it for a hundred years," or "one hundred riders would take shelter in its shade (the transmitter being in doubt); in it there are golden butter-flies and its fruit looks like earthenware jars." *Abu-Issa* said: This *Hadith* is *Hasan Sahih*. (*Hadith Hasan* and its *isnad* is weak)

٣٧٥- وذكـر عبد الرازق، قال: أخبرنا معمر عن قتادة عن أنس أن النبـي ﷺ قال: ((لما رفعت لي سدرة المنتهى في السماء السابعة: نبقها مثل قلال هجر، وورقها مثل آذان الفيلة، يخرج من ساقها نهران ظاهـران، ونهران باطنان، قلت: يا جبريل ما هذه؟ قال: أما الباطنان ففي الجنة، وأما الظاهران: فالنيل والفرات)).

قلـت: كلـه لفـظ مسلم إلا قوله: ((نبقها مثل قلال هجر. أخرجه الدارقطنـي في سننه، قال: حدثنا أبو بكر النيسابوري، حدثنا محمد بن يحيى قال: حدثنا عبد الرازق فذكره. [حديث صحيح]

375- *Abdul-Razzaq* said: We were told by *Mu'ammar* quoting *Qatada* on the authority of *Anas* that the Prophet, peace and blessings be upon him, said: "When I was shown

Sidrat-ul-Muntaha in the seventh heaven, I saw its Nabk fruits which resembled the clay jugs of *Hajr* (i.e. a town in Arabia), and its leaves were like the ears of elephants, and two apparent rivers and two hidden ones originated at its trunk. I asked Gabriel about those rivers and he said: The two hidden rivers are in paradise, and the apparent ones are the Nile and the Euphrates."

I said: The words of the *Hadith* were all mentioned by *Moslem* except "its Nabk fruits which resembled the clay jugs of *Hajr*. The *Hadith* was also reported by *Al-Daraqutni* in his <u>Sunan</u>. He said: *Abu Bakr Al-Naysaburi* told us quoting *Muhammad Ibn Yahia* on the authority of *Abdul-Razzaq* and then stated the above-mentioned *Hadith*.

(*Hadith Sahih*)

٣٧٦- وخرج البخاري أيضاً من حديث قتادة: حدثنا أنس بن مالك عن مالك بن صعصعة، قال: قال رسول الله ﷺ: الحديث حديث الإسراء، وفيه: ((ورفعت لي سدرة المنتهى فإذا نبقها كأنه قلال هجر، وورقها كأنه آذان الفيلة. وفي أصلها أربعة أنهار: نهران ظاهران، ونهران باطنان)) وذكر الحديث.

376- *Bukhari* also reported from the *Hadith* of *Qatada*: We were told by *Anas Ibn Malik* on the authority of *Malik Ibn Sa'saa* that the Prophet of Allah, peace and blessings be upon him, said: "This is the *Hadith* of *Al-Isra'* or the Night Journey, "Then I was shown Sidrat-ul-Muntaha and I saw its Nabk fruits which resembled the clay jugs of *Hajr*, and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden."

Chapter 112

باب في كسوة الجنة وكسوة أهلها

Paradise's clothing and its people's garments

قال الله تعالى: ﴿وَيَلْبَسُونَ ثِيَاباً خُضْراً مِّن سُندُسٍ وَإِسْتَبْرَقٍ﴾ وقال: ﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾.

Allah, glory to Him, says: "**And they will wear green garments of fine silk and heavy brocade,**" and says: "**And their garments there will be of silk.**"

٣٧٧- وذكر ابن هناد السرى قال: حدثنا أبو الأحوص عن أبي إسحاق عن البراء بن عازب قال: أهدى لرسول الله ﷺ سرقة من حرير فجعلوا يتداولونها بينهم، فقال رسول الله ﷺ: ((أتعجبون منها))؟ قالوا: نعم يا رسول الله. قال: ((والذي نفسي بيده لمناديل سعد بن معاذ في الجنة خير منها)). [حديث صحيح]

377- *Ibn Hinad Al-Surrie* stated: We were told by *Abul-Ahwas* quoting *Abu Is'haq* on the authority of *Al-Bara' Ibn Azib* that he said: The Prophet of Allah, peace and blessings be upon him, was presented with a piece of silk that the Companions were very interested in seeing it. Then the Prophet of Allah, peace and blessings be upon him, said: "Are you amazed at it?" They said: Yes, Prophet of Allah. He said: "I swear by the One that my soul in His hand that the handkerchiefs of *Sa'ad Ibn Mo'az* in Paradise are better than it." *(Hadith Sahih)*

٣٧٨- قال هناد بن السرى: وحدثنا قبيصة عن حماد بن سلمة، عن محمد بن عبد الرحمن بن عمرو بن سعد بن معاذ أن عطارد بن حاجب أهدى لرسول الله ﷺ ثوباً من ديباج كساه إياه كسرى فاجتمع،

إلـــيه الناس فجعلوا يلمسونه ويعجبون؟ ويقولون: يا رسول الله، أنزل علـــيك هـــذا من السماء فقال: ((ما تعجبون! فوالذي نفسي بيده لمناديل سعد بن معاذ في الجنة خير من هذا. يا غلام، اذهب بهذا إلى أبي جهم وجئنا بأنبجانيته)). [حديث صحيح]

378- *Hinad Ibn Al-Surrie* said: *Qubaisa* told us quoting *Hammad Ibn Salama*, quoting *Muhammad Ibn Abdul-Rahman Ibn Amr Ibn Sa'ad Ibn Mo'az* that *Atarid Ibn Hajib* gifted the Prophet of Allah, peace and blessings be upon him, a garment of silk brocade that Czar presented him. People then gathered around the Prophet and touched him wondering: O Prophet of Allah. Has it been sent down to you from heaven? He said: "There is no wonder. I swear by the One that my soul in His Hand that the hand-kerchiefs of *Sa'ad Ibn Mo'az* in paradise are better than it. O Boy. Give this to *Abu Jahm* and fetch his garment" (*Hadith Sahih*)

Chapter 113

باب ما جاء أن شجر الجنة وثمارها تنفتق عن ثياب الجنة وخيلها ونجبها

How the trees and fruits of paradise bring forth the garments and jewelry of paradise

٣٧٩- النسائي، عن عبد الله بن عمرو بن العاص قال: بينما نحن عند رسول الله ﷺ إذ جاء رجل فقال: يا رسول الله، أخبرنا عن ثياب أهل الجنة، أخلقا تخلق أو نسجا نسج؟ فضحك بعض القوم فقال: (((لم) تضحكون؟ إن جاهلاً يسأل عالما، فجلس يسيراً أو قليلاً))، فقال رسول الله ﷺ: ((أين السائل عن ثياب الجنة؟)) فقالوا: ها هو ذا يا رسول الله، قال: ((لا. بل تنفتق عنها ثمر الجنة)) قالها ثلاثاً. والله أعلم. [حديث حسن]

379- *Al-Nasae'e* reported on the authority of *Abdullah Ibn Amr Ibn Al-Aas* that he said: While we were sitting

with the Prophet of Allah, peace and blessings be upon him, a man came and asked: O Prophet of Allah. Tell us about the garments of the people of paradise. Will they be created or woven? Hearing that, some people laughed. Then the man said: Why are you laughing? An ignorant man is asking a scholar. Next he stayed for a while. Then the Prophet of Allah, peace and blessings be upon him, said: "Where is the man asking about the garments of paradise?" They said: He is here, Prophet of Allah. He said: "Verily paradise's fruits will produce them." He repeated that three times. Allah knows best. (*Hadith Hasan*)

Chapter 114

باب ما جاء في نخيل الجنة وثمرها وخيرها

The palms, fruits and welfare of paradise

٣٨٠- ابن المبارك، قال: أخبرنا سفيان عن حماد بن سعيد بن جبير عن ابن عباس قال: ((نخيل) الجنة جذوعها زمرد أخضر وكرمها ذهب أحمر، وسعفها كسوة لأهل الجنة منها مقطعاتهم وحللهم، وتمرها أمثال القلال. والدلاء أشد بياضاً من اللبن وأحلى من العسل، وألين من الزبد ليس فيها عجم)). [خبر صحيح]

380- *Ibn Al-Mubarak* said: *Abu Sufian* told us quoting *Hammad Ibn Sa'eed Ibn Jubier,* that *Ibn Abbas* said: The trunks of paradise's palms are green emerald, their vine are red gold, their leaves are the source of garments and jewelry for the inhabitants of paradise and their date are like clay jugs. As for the fruits, they are whiter than milk, sweeter than honey and smoother than butter; they contain no pits (An authentic account).

Chapter 115

باب الزرع في الجنة

Cultivation in paradise

٣٨١- البخاري عن أبي هريرة – رضي الله عنه – أن رسول الله ﷺ كان يوما يحدث – وعنده رجل من أهل البادية – أن رجلا من أهل الجنة استأذن ربه في الزرع فقال له: أو لست فيما شئت؟ قال: بلى! ولكني أحب أن أزرع، فأسرع وبذر فبادر الطرف نباته واستواؤه واستحصاده وتكويره أمثال الجبال، فيقول الله: دونك يا ابن آدم، فإنه لا يشبعك شيء، فقال الأعرابي يا رسول الله، لا تجد هذا إلا قرشيا أو أنصاريا، فإنهم أصحاب زرع، فأما نحن فلسنا بأصحاب زرع، فضحك رسول الله ﷺ. [حديث صحيح]

381- *Bukhari* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that once the Prophet of Allah, peace and blessings be upon him, was narrating (a account), while a Bedouin was sitting with him. "One of the inhabitants of paradise will ask Allah to allow him to cultivate the land. Allah will ask him, 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.'" The Prophet added, "When the man (will be permitted he) will sow the seeds and the plants will grow up and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him, 'O son of Adam! Take here you are, gather (the yield); nothing satisfies you.'" On that, the Bedouin said: "The man must be either from *Quraish* (i.e. an emigrant) or an *Ansari*, for they are farmers, whereas we are not farmers." The Prophet smiled (at this). (*Hadith Sahih*)

Chapter 116

باب ما جاء في أبواب الجنة وكم هي؟ ولمن هي؟ وفي تسميتها وسعتها

The gates of paradise How many are they? To who are they opened? Their names and capacity

٣٨٢- قال الله تعالى: ﴿حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا﴾ قال جماعة من أهل العلم: هذه واو الثمانية فللجنة ثمانية أبواب. واستدلوا بقوله عليه الصلاة والسلام: ((وما منكم من أحد يتوضأ فيبلغ أو فيسبغ الوضوء، ثم يقول: أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله، إلا فتحت أبواب الجنة الثمانية يدخل من أيها شاء)) رواه عمر بن الخطاب، خرجه مسلم. [حديث صحيح]

382- Allah, glory to Him, says: "**Until behold, they arrive there; its gates will be opened.**" Some scholars said: "Paradise has eight gates. In this regard, they quoted the Prophet's saying: "When one of you has his ablution in a perfect manner, then says: I certify that there is no god but Allah and that Muhammad is his slave and Prophet, the eight gates of paradise will be opened for him to enter through the one he wishes. The *Hadith* was narrated by *Omar Ibn Al-Khattab* (*Hadith Sahih*)

٣٨٣- وجاء في تعيين هذه الأبواب لبعض العلماء كما جاء في حديث الموطأ وصحيح البخاري ومسلم عن أبي هريرة – رضي الله عنه – أن رسول الله ﷺ قال: ((من أنفق زوجين في سبيل الله نودي في الجنة يا عبد الله هذا خير، فمن كان من أهل الصلاة دعي من باب الصلاة، ومن كان من أهل الجهاد دعي من باب الجهاد، ومن كان من أهل الصدقة دعي من باب الصدقة، ومن كان من أهل الصيام دعي من باب الريان، فقال أبو بكر: يا رسول الله، ما على أحد يدعى من هذه

الأبــواب مــن ضــرورة فهل يدعى أحد من هذه الأبواب؟ قال: نعم! وأرجو أن تكون منهم)). [حديث صحيح]

383- On the designation of these gates, some scholars as well as *Muwata*, *Bukhari* and *Moslem* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "Whoever gives two kinds (of things or property) in charity for Allah's cause, will be called from the gates of paradise and will be addressed, 'O slave of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in *Jihad*, will be called from the gate of Jihad; whoever was amongst those who used to observe fasts, will be called from the gate of *Ar-Rayyan*; and whoever was amongst those who used to give charity, will be called from the gate of charity." *Abu Bakr* said: Let my parents be sacrificed for you, O Allah's Prophet! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet replied, "Yes, and I hope you will be one of them."
(*Hadith Sahih*)

٣٨٤- قــال القاضــي عــياض: ذكر مسلم في هذا الحديث من أبــواب الجــنة أربعة وزاد غيره بقية الثمانية فذكر منها: باب التوبة، وباب الكاظمين الغيظ، وباب الراضين، والباب الأيمن الذي يدخل منه من لا حساب عليه.

384- *Al-Qadi Iyyadh* said: *Moslem* mentioned in this *Hadith* four gates of Paradise and some added the other four namely, the gate of repentance, the gate of those restraining anger, the gate of the contended and the right gate through which those who will not be subject to reckoning will enter.

٣٨٥- وخــرج عن أنس في حديث الشفاعة، ((والذي نفس محمد بـيده إن ما بين المصراعين من مصاريع الجنة لكما بين مكة وهجر، أو كما بين مكة وبصري)). [حديث صحيح]

385- *Moslem* reported on the authority of *Anas* in the *Hadith* of intercession, "I swear by the One Muhammad's soul lies in His hand that the distance between every two gates of paradise is like that between Mecca and *Hajr* or between Mecca and Basra." (*Hadith Sahih*)

٣٨٦- وخرج عن سهل بن سعد أن رسول الله ﷺ قال: ((ليدخلن الجنة من أمتي سبعون ألفا أو سبعمائة ألف، - لا يدري أبو حازم أيهما قــال متماسكون آخذ بعضهم بعضاً، لا يدخل أولهم حتى يدخل آخرهم، ووجوههم على صورة القمر ليلة البدر)) فهذه الأحاديث مع صحتها تدل على أنها أكثر من الثمانية إذ هي غير ما تقدم، فيحصل منها والحمد لله على هذا ستة عشر بابا. [حديث صحيح]

386- He also reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him, said: "Seventy thousands or seven hundred thousand people, the transmitter being in doubt, of my nation will enter paradise. They will hold each other and enter at the same time. Their faces will be like full moons." It is so noted that the *Hadith Sahih* indicates that paradise gates are more than eight. They may reach sixteen in number. Thanks are due to Allah. (*Hadith Sahih*)

٣٨٧- روى البخاري ومسلم، عن سهل بن سعد قال: قال رسول الله ﷺ: ((إن فــي الجـنة بابــا يقــال له الريان، يدخل منه الصائمون فيدخلون منه، فإذا دخل آخرهم أغلق فلم يدخل منه أحد)).

قلت: وهكذا والله أعلم سائر الأبواب المختصة بالأعمال.

وجــاء فــي حديث أبي هريرة: إن من الناس من يدعى من جميع الأبــواب، فقيل: ذلك الدعاء دعاء تنويه وإكرام وإعظام ثواب العاملين

تلــك الأعمــال إذ قد جمعها ونيله ذلك، ثم يدخل من الباب الذي غلب عليه العمل. (والله أعلم). [حديث صحيح]

387- *Bukhari* and *Moslem* reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him, said: "There is a gate in paradise called *Ar-Rayyan*, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said: 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it." I said: This applies to the other gates concerned with good deeds. And Almighty Allah knows best. The *Hadith* of *Abu-Huraira* mentioned that some people will be called from all the gates. This call, it was said: indicates the great recompense awaiting those people who do many good deeds. However, each one of them will enter through the gate associated with the deed often practiced by him. And Allah Almighty knows best. (*Hadith Sahih*)

٣٨٨- وفي صحيح مسلم، عن أبي هريرة -رضي الله عنه- قال:

قال رسول الله ﷺ: ((من أصبح منكم اليوم صائما؟ قال: أبو بكر: أنا، (قــال:) فمن تبع منكم اليوم جنازة؟ قال أبو بكر: أنا، قال: فمن أطعم منكم اليوم مسكينا؟ قال أبو بكر: أنا، قال: فمن عاد منكم اليوم مريضا؟

قــال أبــو بكــر: أنــا، قال رسول الله ﷺ: ما اجتمعن في امرئ إلا دخل الجنة)). [حديث صحيح]

388- *Moslem* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "Who has observed fast among you today? *Abu Bakr* replied: It is I. He (The Prophet again) said: Who among you followed a bier today? *Abu Bakr* replied: It is I. He (the Prophet again) said: Who

among you fed a poor man today? *Abu Bakr* replied: It is I. He (the Prophet again) said: Who among you visited an invalid today? *Abu Bakr* said: It is I. Upon this the Prophet of Allah, peace and blessings be upon him, said: Anyone in whom (these good deeds) are combined will certainly enter paradise. (*Hadith Sahih*)

Chapter 117

باب ما جاء في درج الجنة وما يحصلها للمؤمن

Paradise's ranks and believers' share of it

٣٨٩- الترمذي رحمه الله، عن عطاء بن يسار عن معاذ بن جبل قال: سمعت رسول الله ﷺ يقول: ((الجنة مائة درجة، كل درجة منها ما بين السماء والأرض وإن أعلاها الفردوس وأوسطها الفردوس وإن العرش على الفردوس، منها تفجر أنهار الجنة، فإذا سألتم الله فاسألوه الفردوس)) قال الترمذي: عطاء هذا لم يدرك معاذ بن جبل.

قلت: قد خرجه البخاري من حديث أبي هريرة – رضي الله عنه – كما تقدم، فهو صحيح متصل. [حديث صحيح]

389- *At-Termizi*, may Allah put mercy upon him, reported on the authority of *Ataa' Ibn Yassar* that *Mo'az Ibn Jabal*, said: I heard the Prophet of Allah saying: "Paradise has one-hundred grades, and the distance between each of two grades is like the distance between the Heaven and the earth. At the top and in the middle of it, there is *Al-Firdaus*. Above *Al-Firdaus* is the throne of Allah and from it originate the rivers of paradise. So, when you ask Allah for something, ask for *Al-Firdaus*." *At-Termizi* said: This *Ataa'* was not alive on the lifetime of *Mo'az Ibn Jabal*.

I said: This *Hadith* was reported by *Bukhari* from the *Hadith* of *Abu-Huraira*, may Allah be pleased with him. So it is *Hadith Sahih* motasil (having no narrators missed).

(*Hadith Sahih*)

٣٩٠- ابن ماجه، عن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله ﷺ: ((يقال لصاحب القرآن إذا دخل الجنة اقرأ واصعد فيقرأ ويصعد بكل آية درجة حتى يقرأ آخر شيء معه)).[حديث صحيح]

390- *Ibn Maja* reported on the authority of *Abu Sa'eed Al-Khudri*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "When the companion of the Qur'an enter paradise,He will be addressed: read and go up. Then he will read and go up with every verse till he finishes what he memorizes." (*Hadith Sahih*)

٣٩١- وخـرجه أبو داود عن عبد الله بن عمرو قال: قال رسول الله ﷺ: ((يقـال لصاحب القرآن اقرأ وارتق ورتل كما كنت ترتل في الدنيا فإن منزلتك عند آخر آية تقرؤها)).

391- *Abu-Dawud* reported on the authority of *Abdullah Ibn Amr* that the Prophet of Allah, peace and blessings be upon him, said: "The companion of the Qur'an will be addressed in the hereafter: read, rise and recite as you used to do during your lifetime since your degree will be determined by the last verse you are going to read."

٣٩٢- وقالـت عائشة - رضي الله عنها -: ((إن عدد آي القرآن علـى عـدد درج الجنة فليس أحد دخل الجنة أفضل ممن قرأ القرآن)) ذكره مكي رحمه الله. [حسن موقوف]

392- *A'isha*, may Allah be pleased with her, said: "The number of the Qur'an verses is equal to the number of Paradise's degrees. So there is no one better, among those entering Paradise, than that who reads the Qur'an." The *Hadith* was mentioned by *Mekki*, may Allah put mercy upon him. (*Hadith mawquf*)

Chapter 118

باب ما جاء في غرف الجنة ولمن هي؟

Paradise's dwellings

قال الله تعالى: ﴿لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ﴾ الآيــة. وقــال تعــالى: ﴿إِلاَّ مَــنْ آمَنَ وَعَمِلَ صَالِحًا فَأُوْلَئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ﴾ وقال: ﴿أُوْلَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا﴾.

Allah, the Glorious and the Exalted, says: "**But it is for those who fear their Lord, those lofty mansions, one above another, have been built,**" "**But only those who believe and work righteousness- those are the ones for whom there is a multiplied reward for their deeds, while secure they (reside) in the dwellings on high,**" and "**Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy.**"

٣٩٣- وروى مسـلم عـن سهل بن سعد أن رسول الله ﷺ قال: ((إن أهـل الجنة ليتراءون أهل الغرف من فوقهم كما تتراءون الكوكب الـدري الغائـر في الأفق من المشرق أو المغرب، لتفاضل ما بينهم، قـالوا: يا رسول الله، تلك منازل الأنبياء لا يبلغها غيرهم؟ قال: بلى، والذي نفسي بيده رجال آمنوا بالله وصدقوا المرسلين)). [حديث صحيح]

393- *Moslem* reported on the authority of *Sahl Ibn Sa'ad* that the Prophet of Allah, peace and blessings be upon him, said: "The people of paradise will see the inhabitants of the dwellings over them as you see a brilliant star far away in the horizon in the east or the west since the class of each is different. The Companions said: "O Prophet of

Allah. Will those be the classes of the prophets reached by none except them? He said: "No. By Him in whose hand is my soul, they will be for men who believed in Allah and supported the Prophets." (*Hadith Sahih*)

٣٩٤- وروى أبو سعيد الخدري – رضي الله عنه – أن النبي ﷺ قال: ((إن أهل الغرف ليتراءون عليين كما تتراءون الكوكب الدري في أفق السماء، وإن أبا بكر وعمر منهم وأنعما)) ذكره الثعلبي.
[حديث صحيح]

394- *Abu Sa'eed Al-Khudri*, may Allah be pleased with him, narrated that the Prophet, peace and blessings be upon him, said: "The inhabitants of the dwellings will be seen very high as you see a brilliant star in the heaven horizon. *Abu Bakr* and *Omar* will be among them. They are good men indeed." It was stated by *Al-Tha'labi*. (*Hadith Hasan*)

٣٩٥- الترمذي عن علي – رضي الله عنه – قال: قال رسول الله ﷺ: ((إن في الجنة لغرفاً يرى ظهورها من بطونها، وبطونها من ظهورها)) فقام إليه أعرابي فقال: لمن هي يا رسول الله؟ قال: ((لمن أطاب الكلام، وأطعم الطعام وأدام الصيام، وصلى لله بالليل والناس نيام)).
[حديث حسن لغيره]

395- *At-Termizi* reported on the authority of *Ali Ibn Abu Talib*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "There are apartments in paradise, the exterior of which can be seen from their interior, and the interior of which can be seen from their exterior. Then a Bedouin asked him: For whom are those, Prophet of Allah? He said: "For those who are polite in talk, provide food (to the needy), fast frequently and observe the *Tahajjud* (night) prayer when the people are asleep." (*Hadith Hasan* reported by others)

Chapter 119

باب ما جاء في قصور الجنة ودورها وبيوتها وبما ينال ذلك المؤمن

The palaces, buildings and houses of paradise (How can a believer win them?)

٣٩٦- الترمذي عن بريد بن الخصيب قال: أصبح رسول الله ﷺ فدعا بلالاً، فقال: ((يا بلال بما سبقتني إلى الجنة؟ فما دخلت الجنة إلا سمعت خشخشتك أمامي، فأتيت على قصر مربع مشرف من ذهب، فقلت: لمن هذا القصر؟ قالوا: لرجل عربي، فقلت: أنا عربي، لمن هذا القصر؟ قالوا: لرجل من قريش. قلت: أنا قرشي، لمن هذا القصر؟، قالوا: لرجل من أمة محمد، قلت: أنا محمد، لمن هذا القصر؟ قالوا: لعمر بن الخطاب)) فقال بلال: يا رسول الله، ما أذنت قط إلا صليت ركعتين وما أصابني حدث إلا توضأت عنده، ورأيت أن لله تعالى عليَّ ركعتين، فقال رسول الله ﷺ: ((بهما)) قال: حديث حسن صحيح.

[حديث صحيح وإسناده حسن]

396- *At-Termizi* reported on the authority of *Buraidah Ibn Al-Haseeb* that one morning Allah's Prophet, peace and blessings be upon him, called *Bilal* and said: "What did you do to get to paradise before me? I have never entered paradise without hearing the rustling of your garments in front of me. Then I came to a high square palace of gold and said: Whose palace is this? It was said: For an Arab. I said: I am an Arab. It was said: For a man from *Quraish*. I said: I am from *Quraish*. It was said: For a man from Muhammad's nation. I said: I am Muhammad himself. It was said: It is for *Omar Ibn Al-Khattab*." *Bilal* replied: O Prophet of Allah, I have never called the *Azan* (call to prayer) without praying two *rak'as*, and no impurity has ever happened to me without my performing ablution on

the spot and thinking that I owed Allah two *rak'as*." Allah's Prophet, peace and blessings be upon him, said: "It is because of them." *At-Termizi* said: This *Hadith* is *Hasan Sahih (Hadith Sahih* and it has *isnad Hasan*)

٣٩٧- وخرج الطبراني أبو القاسم سليمان بن أحمد مختصراً من حديث أنس، قال: قال رسول الله ﷺ: ((دخلت الجنة فإذا أنا بقصر من ذهب، فقلت: لمن هذا؟ فقالوا: لعمر بن الخطاب)). [حديث صحيح]

397- *Al-Tabarani Abu Al-Qassim Sulieman Ibn Ahmad* reported briefly from the *Hadith* of *Anas* that the Prophet of Allah, peace and blessings be upon him, said: "I entered paradise and found a palace of gold. I said: Whose palace is it? It was said: It is for *Omar Ibn Al-Khattab*." (*Hadith Sahih*)

٣٩٨- وخرج أبو داود الطيالسي قال: حدثنا حماد بن زيد عن أبي سنان قال: دفنت ابني سناناً، وأبو طلحة الخولاني على شفير القبر، فقال: حدثني الضحاك بن عبد الرحمن عن أبي موسى قال: قال رسول الله ﷺ: ((إذا قبض الله عز وجل ابن العبد، قال للملائكة: ماذا قال عبدي؟ قالوا: حمدك واسترجع. قال: ابنوا له بيتاً في الجنة وسموه: بيت الحمد)).[حديث حسن لغير]

398- *Abu-Dawud Al-Tayalesi* reported saying: *Hammad Ibn Zayd Ibn Abu Sinan* told us: I was burying my son *Sinan* while *Abu Talha Al-Khawlani* was standing on the edge of the grave. He said: *Al-Dhahhaq Ibn Abdul-Rahman* told me: The Prophet of Allah, peace and blessings be upon him, said: "If Allah, glory to Him, orders that a slave's child die, He says to the angels (of death): What did my slave say? They say: He praised you and said: "We are Allah's creatures and to Him we must return". Then Allah says: Build a palace for my slave and call it the house of praising." (*Hadith Hasan* reported by others)

Chapter 120

باب ما جاء في قوله تعالى: ﴿وَفُرُشٍ مَّرْفُوعَةٍ﴾

The verse that reads: "They sit on couches raised high."

٣٩٩- قلت: وقد قيل: إن الفرش كناية عن النساء اللواتي في الجنة، والمعنى نساء مرتفعات الأقدار في حسنهن وكمالهن، والعرب تسمى المرأة فراشاً ولباساً وإزاراً ونعجة على الاستعارة، لأن الفرش محل النساء وفي الحديث «الولد للفراش وللعاهر الحجر» وقال الله تعالى: ﴿هُنَّ لِبَاسٌ لَّكُمْ﴾ الآية. (و)قال: ﴿إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ﴾. [حديث صحيح]

399- I said: It was said: The couches stand for the women who are in paradise. This indicates that they are extremely beautiful and perfect women. The Arabs give a woman the names of a bed, a garment, a wrapper or an ewe as a metaphor since beds are places mostly connected to women and there is a *Hadith* that reads, "This boy is for you as the boy belongs to the bed (where he was born), and for the adulterer is the stone (i.e. deprivation)." Allah says: **"They are your garments,"** and **"This man is my brother. He has nine and ninety ewes, and I have (but) one."** (*Hadith Sahih*)

Chapter 121

باب ما جاء في خيام الجنة وأسواقها وتعارف أهل الجنة في الدنيا وعبادتهم فيها

Paradise's tents and markets

٤٠٠- مسلم عن أبي موسى الأشعري أن رسول الله ﷺ قال: «في الجنة خيمة من لؤلؤة مجوفة، عرضها ستون ميلاً في كل زاوية

منها أهل للمؤمن ما يرون الآخرين يطوف عليهم المؤمن)) في رواية. قال: الخيمة درة طولها في السماء ستون ميلاً في كل زاوية منها أهل للمؤمن ما يرون الآخرين. [حديث صحيح]

400- *Moslem* reported on the authority of *Abu-Mussa Al-Ash'ari* that the Prophet of Allah, peace and blessings be upon him, said: "In paradise there is a tent of hollow pearl which is sixty miles in width and on every corner of the tent the believing man will have a family that cannot be seen by others but are visited only by him." Another narration goes: "A tent is like a pearl which is sixty miles in height and on every corner of the tent the believing man will have a family that cannot be seen by others." (*Hadith Sahih*)

٤٠١- وخـــرج مسلم أيضاً عن أنس بن مالك أن رسول الله ﷺ قـــال: ((إن في الجنة لسوقاً يأتونها كل جمعة، فتهب ريح الشمال فتحثو فـــي وجوههـــم وثيابهم المسك فيزدادون حسناً وجمالاً، فيرجعون إلى أهلهم وقد ازدادوا حسناً وجمالاً، فيقول لهم أهلهم: والله لقد ازددتم بعدنا حسناً وجمالاً)). (ويقولون: وأنتم والله لقد ازددتم بعدنا حسناً وجمالاً). [حديث صحيح]

401- *Moslem* also reported on the authority of *Anas Ibn Malik* that the Prophet of Allah, peace and blessings be upon him, said: "In Paradise there is a market to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness. Then they would go back to their family after having an added luster to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us. They would say: By Allah, you have also increased in beauty and loveliness after us." (*Hadith Sahih*)

Chapter 122

باب أول الناس يسبق إلى الجنة الفقراء

The poor are the first to get into paradise

٤٠٢- وعن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: ((يدخل الفقراء الجنة قبل الأغنياء بخمسمائة عام، نصف يوم)) قال: هذا حديث حسن صحيح. وفي طريق أخرى: ((يدخل فقراء المسلمين قبل الأغنياء بنصف يوم وهو خمسمائة عام)) قال: حديث حسن صحيح. [حديث صحيح]

402- *Abu-Huraira*, may Allah be pleased with him, narrated that the Prophet of Allah, peace and blessings be upon him, said: "The (believing) poor will enter paradise five hundred years, a half of day, before the (believing) rich." He said: This is *Hadith Hasan Sahih*. In another narration, "The poor Muslim will enter paradise before the rich half a day, i.e. five hundred years." (*Hadith Sahih*)

٤٠٣- وفي صحيح مسلم من حديث عبد الله بن عمرو قال: سمعت رسول الله ﷺ يقول: ((إن فقراء المهاجرين يسبقون الأغنياء يوم القيامة إلى الجنة بأربعين خريفا)). [حديث صحيح]

403- *Moslem* reported on the authority of *Abdullah Ibn Amr* that he heard the Prophet of Allah, peace and blessings be upon him, saying: "The destitute among the *Mhjajireen* will precede the rich *Muhajireen* by forty years in entering paradise on the Day of Resurrection." (*Hadith Sahih*)

٤٠٤- الترمذي، عن ابن عمر قال: خطبنا عمر بالجابية فقال: ((يا أيها الناس إني قمت فيكم كمقام رسول الله ﷺ فينا فقال: أوصيكم بأصحابي ثم الذين يلونهم، ثم يفشو الكذب حتى يحلف الرجل

ولا يستحلف، ويشهد الشاهد، ولا يستشهد، ولا يخلون رجل بامرأة لا تحل له إلا كان ثالثهما الشيطان عليكم بالجماعة وإياكم والفرقة، فإن الشيطان مع الواحد، وهو من الإثنين أبعد، من أراد بحبوحة الجنة فليلزم الجماعة، ومن سرته حسنته وساءته سيئته، فذلكم المؤمن)).

قال أبو عيسى: هذا حديث حسن صحيح غريب. [حديث صحيح]

404- *At-Termizi* reported on the authority of *Ibn Omar* that he said: *Omar* preached us at *Al-Jabiya*, saying: "O people. I am now representing the Prophet of Allah, peace and blessings be upon him, I recommend you to put my companions and their followers in high esteem as after them lying will prevail to the extent that a man will swear (by Allah) without being asked to do that and give testimony without being asked to do that (as an indication of the absence of truthfulness). Whenever a man is alone with a woman that he is allowed to marry (according to Islamic law), the devil becomes their third one. Be united and do not be separated, as the devil is closer to one person than two. He who wants the enjoyments of paradise must follow *Jamaa'*. The true Muslim is the one who is pleased with his good deeds and displeased with his bad ones. *Abu-Issa* said: This *Hadith* is *Hasan Sahih ghareeb*. (*Hadith Sahih*)

A Related Chapter

باب منه ما جاء في صفة أهل الجنة ومراتبهم وسنهم وطولهم وشبابهم وغرفهم وثيابهم وأمشاطهم ومجامرهم وأزواجهم، وفي لسانهم، وليس في الجنة عزب

The people of paradise: their age, length, youth, garments, combs, censers and wives

٤٠٥- مسلم عن أبي هريرة قال: قال رسول الله ﷺ: ((إن أول زمرة يدخلون الجنة، - وفي رواية: من أمتي - على صورة القمر ليلة

الـبدر، ثم الذين يلونهم على أشد كوكب دري في السماء أضاء، وفي رواية: ثم هم بعد ذلك منازل. لا يبولون ولا يتغوطون ولا يتفلون ولا يـتمخطون، أمشـاطهم الذهب. وفي رواية: الفضة، ورشحهم المسك ومجامـرهم وأزواجهـم الحـور العين، وفي رواية: لكل واحد منهم زوجـتان يرى مخ ساقيها من وراء اللحم من الحسن، لا اختلاف بينهم ولا تباغض، قلوبهم قلب واحد يسبحون الله بكرة وعشياً)).

قـال أبـو علي: الألوة: هو العود. وفي رواية: أخلاقهم على خلق رجـل واحـد على طول أبيهم. وفي رواية: على صورة أبيهم ستون ذراعاً في السماء

وقـال أبـو كريب: على خلق رجل واحد. وقال أبو هريرة حين تذاكـروا: الـرجال فـي الجنة أكثر أم النساء؟ فقال: لكل رجل منهم زوجتان اثنتان يرى مخ ساقيها من وراء اللحم، وما في الجنة عزب.

[حديث صحيح]

405- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet of Allah, peace and blessings be upon him, said: "The first batch of people - in another narration: of my nation- who will enter paradise will be (glittering) like a full moon; and those who will enter next will be (glittering) like the most brilliant star in the sky. In another narration: Then they will be divided into different classes. They will not urinate, relieve nature, spit or blow their noses. They have gold combs. In a narration: silver combs. Their sweat will smell like musk. The fuel used in their centers will be the aloes-wood. Their wives will be the nymphs. In another narration: Every one of them will have two wives; the marrow of the bones of their legs will be seen through the flesh out of excessive beauty. The people of paradise will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening." *Abu Ali* said: In a narration: Their morals will be

the same and they will be as tall as their father Adam. In another narration: They will, have their father's image sixty feet in length. *Abu Kareeb* said: They will have identical manners as if they are one man. When people wondered if the number of men would exceed that of women in paradise, *Abu-Huraira* said: "Every man of them will have two wives whose leg bones will be seen through the flesh. There will be no single people in paradise." (*Hadith Sahih*)

٤٠٦- عن البخاري عن أنس - رضي الله عنه - عن النبي ﷺ قـال: ((لـو أن امرأة من أهل الجنة اطلعت إلى أهل الأرض (الدنيا) لأضاءت ما بينهما ولملأته ريحا، ولنصيفها على رأسها خير من الدنيا وما فيها)). [حديث صحيح]

406- *Bukhari* reported on the authority of *Anas*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, said: "If a nymph from paradise appeared to the people of the earth, she would fill the space between heaven and the earth with light and pleasant scent and her head cover is better than the world and whatever is in it. (*Hadith Sahih*)

٤٠٧- الـترمذي عن شهر بن حوشب، عن أبي هريرة قال: قال رسـول الله ﷺ: ((أهل الجنة جرد مرد كحل لا يفنى شبابهم ولا تبلى ثيابهم)) قال: حديث غريب. [حديث صحيح وإسناده حسن من الشواهد]

407- *At-Termizi* reported on the authority of *Shahr Ibn Hoshab* that *Abu Huraira* said: The Prophet of Allah, peace and blessings be upon him, said: "The inhabitants of paradise will be hairless, beardless and will have black eyes, their youth will not pass away and their garments will not wear out." (*Hadith Sahih*) with *isnad Hasan* that bears evidence.

٤٠٨- وخرج عنه أيضا، عن عبد الرحمن بن غنم، عن معاذ بن جبل - رضي الله عنه - أن النبي ﷺ قال: ((يدخل أهل الجنة الجنة جرداء مرداء مكحلين أبناء ثلاثين أو ثلاث وثلاثين سنة)) قال: حديث غريب، وروي عن قتادة مرسلاً. [حديث حسن لغيره]

408- *At-Termizi* also reported *Abdul-Rahman Ibn Maghnam* on the authority of *Mo'az Ibn Jabal* that the Prophet, peace and blessings be upon him, said: "The inhabitants of paradise will enter paradise hairless, beardless with their eyelids colored with kohl, aged thirty or thirty-three years." He said: This *Hadith* is *ghareeb*. The *Hadith* was also reported by *Qatada* as *morsal* 'being narrated by a follower, not a companion, from the prophet, peace and blessings be upon him. (*Hadith Sahih*) narrated by others.

٤٠٩- الترمذي، عن سعد بن أبي وقاص، عن النبي ﷺ قال: ((لو أن ما يقله ظفر مما في الجنة بدا إلى الدنيا لتزخرف له ما بين خوافق السماوات والأرض، ولو أن رجلاً من أهل الجنة اطلع فبدت أساوره، لطمس ضوء الشمس كما تطمس الشمس ضوء النجوم)) قال: حديث حسن غريب. [حديث صحيح]

409- *At-Termizi* once again reported on the authority of *Sa'ad Ibn Abu Waqqas* that the prophet, peace and blessings be upon him, said: "If as much of what is in paradise as could be carried by a fingernail were to appear, the space between the cardinal points of the Heavens and the Earth would be adorned on account of it. If a man of the inhabitants of paradise were to look down and his bracelets were to appear, his light would obliterate the light of the sun just as the sun obliterates the light of the stars." He said: This *Hadith* is *ghareeb*. (*Hadith Sahih*)

410- As for the prophet's saying: "They have gold combs…and the fuel used in their centers will be the aloes-

wood", one may argue: Why will the believers use combs while their hair does not become matted or dirty? Another may argue: Why will they use incense while their smell is better than musk? The answer is explained as follows: The comfort and clothing of the people of paradise will not be provided to eliminate pains befalling them; they will not eat because of hunger, will not drink because of thirst, or will not be perfumed for removing dirt. Rather, they will enjoy consecutive delights and interrupted graces. Do not you read Allah's saying to Adam: "**There is therein (enough provision) for thee not to go hungry nor to go naked, nor to suffer from thirst, nor from the sun's heat.**" The reason behind this is that Allah, glory to Him, will grant them a sort of pleasure in paradise different from what they have learned in this life and will provide them with other delights that none has known except Allah, the glorious and the exalted.

411- I said: Similarly, the people of hell will suffer from kinds of torture different from what they have witnessed in this world. Allah says: "**When the yokes (shall be) round their necks, and the chains; they shall be dragged along- in the boiling fetid fluid; then in the Fire shall they be burned.**" He also says: "**With Us are Fetters (to bind them), and a fire (to burn them).**" So Allah will torture the Inhabitants of the fire via means not familiar to them in this life. *Al-Shabie* said: Do you think that Allah will shackle their legs with fetters lest they escape. No. I swear by Allah, but if they want to do so, these fetters will bring them down.

A Related Chapter

بابـ منه فيـ الحور العين وكلامهن وجوابـ نساء الآدميات وحسنهن

The nymphs (The maidens with beautiful, big, and lustrous eyes)

ذكر أن الآدميات في الجنة على سن واحد، وأما الحور العين فأصناف مصنفة صغار وكبار على ما اشتهت أنفس أهل الجنة.

It was stated that human women will be of the same age. As to the nymphs, they are of different classes and different ages as wished by the people of paradise.

٤١٢- وقال أبو هريرة: إن في الجنة حوراء يقال لها (العيناء) إذا مشت مشى حولها سبعون ألف وصيف عن يمينها وعن يسارها كذلك وهي تقول: أين الآمرون بالمعروف والناهون عن المنكر؟.

412- *Abu-Huraira* said: There is a nymph in paradise, who is called *alaynaa* (the maiden with beautiful, big eyes). When she walks, seventy thousand servants walk on her right and the same number walk on her left while she says: Where are those who enjoin good and forbid evil?

٤١٣- وقال ابن عباس: إن في الجنة حوراء يقال لها (لعبة) لو بزقت في البحر لعذب ماء البحر كله. مكتوب على نحرها من أحب أن يكون له مثلي، فليعمل بطاعة ربي عز وجل.

413- *Ibn Abbas* said: "There is a nymph in paradise, that is called *Lo'ba*. If she spits into seawater, it will be entirely fresh. On the upper portion of her chest, these words are written: He who wishes to possess one like me, must obey my Lord, the exalted and glorious.

٤١٤- وذكر الختلي أبو القاسم قال: حدثنا إبراهيم بن أبي بكر، حدثنا أبو إسحاق، حدثني محمد بن صالح (الضبي) قال: قال عطاء

السـلمي لمالك بن دينار: يا أبا يحيى شوقنا. قال يا عطاء إن في الجنة حـوراء يتباهى بها أهل الجنة من حسنها، لولا أن الله كتب على أهل الجـنة أن لا يموتوا لماتوا عن آخرهم من حسنها، قال: فلم يزل عطاء كمداً من قول مالك أربعين يوماً.

414- *Al-Khatlie Abu Al-Qasim* stated: *Abraham Ibn Abu Bakr* told us, quoting *Abu Is'haq* that *Muhammad Ibn Salih* (*Al-Dhabie*) said: *Ata' Al-Salmie* asked *Malik Ibn Dinar*: O father of *Yahia*. Tell us exciting stories. He said: O *Ata'*. There is a nymph in paradise whose beauty is extremely praised by the inhabitants of paradise. Had not Allah ordained that the inhabitants of paradise would never die, they would have died to their last because of her beauty. *Al-Dhabie* added: Ata' had been distressed for forty days as a result of *Malik's* talk.

٤١٥ – ابن المبارك قال: أخبرنا معمر عن أبي إسحاق، عن عمرو ابـن ميمون الأودى، عن ابن مسعود قال: ((إن المرأة من الحور العين لـيرى مـخ ساقيها من وراء اللحم والعظم ومن تحت سبعين حلة كما يرى الشراب الأحمر في الزجاجة البيضاء)). [خبر صحيح موقوف]

415- *Ibn Al-Mubarak* said: *Mu'ammar Ibn Abu Is'haq* told us, quoting *Amr Ibn Maymun Al-Awdie* that *Ibn Mas'ood* said: The marrow of a nymph's leg will be seen through the flesh, the bones and from beneath seventy dresses just as a reddish drink is seen through a white bottle. (An authentic account that is *mawquf*)

Chapter 123

باب ما جاء أن الأعمال الصالحة مهور الحور العين

How good deeds are the dowry of nymphs

قـال الله تعالى: ﴿وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ﴾ إلى قوله: ﴿وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ﴾.

Allah says: "**But give glad tidings to these who believe and work righteousness, that their portion is paradise, beneath which rivers flow...and they have therein spouses purified.**"

٤١٦- وخـــرج أبـــو عيسى الترمذي من حديث المقدام بن معدى كرب قال: قال رسول الله ﷺ: ((للشهيد عند الله ست خصال))، الحديث وفـــيه ((ويزوج باثنتين وسبعين زوجة من الحور العين))، وقد تقدم في الباب ما ينجي من أهوال القبر وفتنته. [حديث صحيح]

416- *Abu-Issa At-Termizi reported* on the authority of *Al-Miqdam Ibn Ma'dikarib* that the Prophet of Allah, peace and blessings be upon him, said: "Allah bestows six blessings upon the martyr...He gets married to seventy two nymphs." This was mentioned before in the chapter of what saves from grave horrors and tortures. (*Hadith Sahih*)

٤١٧- وقـــال أبـــو هريرة: ((يتزوج أحدكم فلانه بنت فلان بالمال الكثير ويدع الحور العين باللقمة والتمرة والكسوة)).

417- *Abu-Huraira* said: A man of you marries the daughter of so and so with much money and leaves the nymphs that can be obtained through a piece of bread, a date or a dress (given to the poor).

Chapter 124

باب إذا ابتكر الرجل امرأة في الدنيا كانت زوجته في الآخرة

A woman becomes the wife of her last worldly-life husband

٤١٨- وخطـــب معاويـــة بن أبي سفيان أم الدرداء فأبت وقالت: ســمعت أبـــا الدرداء يحدث عن رسول الله ﷺ أنه قال: ((المرأة لآخر

أزواجهـــا في الجنة، وقال لي: إن أردت أن تكوني زوجتي في الجنة، فلا تتزوجي من بعدي)). [حديث صحيح]

418- *Mu'aweya Ibn Abu Sufian* proposed to *Umm Ad-Darda'a* but she refused arguing that she heard *Abu Ad-Darda'a* narrating that the Prophet of Allah, peace and blessings be upon him, said: "In paradise, a woman will go to her last husband." Then he said to me: If you wish to be my wife in paradise, don't get married after my death.

(*Hadith Sahih*)

Chapter 125

باب ما جاء أن في الجنة أكلا وشربا ونكاحا حقيقة ولا قذر فيها ولا نقص ولا نوم

Paradise is with physical eating, drinking and marriage, but without dirt, defects and sleep

٤١٩- مسـلم عن جابر بن عبد الله قال: سمعت النبي ﷺ يقول: ((إن أهـل الجـنة يـأكلون فيها ويشربون ولا يتفلون ولا يبولون ولا يـتغوطون ولا يتمخطون، قالوا: فما بال الطعام؟ قال: جشاء أو رشح كرشـح المسك يلهمون التسبيح والتحميد))، وفي رواية: ((والتكبير كما يلهمون النفس)). [حديث صحيح]

419- *Moslem* reported on the authority of *Jaber Ibn Abdullah* that he said: I heard the prophet, peace and blessings be upon him, saying: "The inmates of paradise would eat and drink but would neither spit, nor pass water, nor void excrement, nor suffer catarrh. It was said: Then, what would happen with food? Thereupon he said: They would belch and sweat (and it would be over with their food), and their sweat would be that of musk and they would glorify and praise Allah." In another narration, "and would exalt Allah as easily as you breathe." (*Hadith Sahih*)

٤٢٠- الـترمذي عـن أنس بن مالك عن النبي ﷺ قال: ((يعطى المؤمـن فـي الجنة قوة كذا وكذا في الجماع، قيل: يا رسول الله، أو يطـيق ذلك؟ قال: يعطى قوة مائة)). وفي الباب عن زيد بن أرقم، قال أبو عيسى: هذا حديث حسن صحيح. [حديث صحيح]

420- On the authority of *Anas Ibn Malik*, *At-Termizi* reported that the prophet, peace and blessings be upon him, said: "In paradise the believing man will be given such and such power to conduct sexual intercourse. He was asked: will he be capable of that? He replied: He will be given the capacity of a hundred men." In this chapter on the authority of *Zayd Ibn Arqam*, *Abu-Issa* said: This *Hadith* is *Hasan Sahih*. (*Hadith Sahih*)

٤٢١- وذكر الدارمي في مسنده عن زيد بن أرقم قال: قال رسول الله ﷺ: ((إن الـرجل مـن أهل الجنة ليعطى قوة مائة رجل في الأكل والشرب والجماع والشهوة، فقال رجل من اليهود: إن الذي يأكل ويشرب يكون منه الحاجة، قال: ثم يفيض من جلده عرق، فإذا بطنه قد ضمر)). [حديث صحيح]

421- *Al-Daremi* stated in his Musnad on the authority of *Zayd Ibn Arqam* that the Prophet of Allah said: "A man of the inhabitants of paradise will be given the strength of one hundred men as to eating, drinking, sexual intercourse and lust. A Jewish man said: When a man eats and drinks, he must make water and evacuate his bowels. He (the Prophet) said: Sweat will then flow on his skin and his belly will become lean." (*Hadith Sahih*)

Chapter 126

باب المؤمن إذا اشتهى الولد في الجنة كان حمله ووضعه وسنه في ساعة واحدة

If a believer wishes to have a baby in paradise, its conception, delivery and teething are done in one hour

٤٢٢- الترمذي عن أبي سعيد الخدري قال: قال رسول الله ﷺ: ((المؤمن إذا اشتهى الولد في الجنة، كان حمله ووضعه وسنه في ساعة كما يشتهي))، قال: حديث حسن غريب، أخرجه ابن ماجه وقال: في ساعة واحدة في الجنة.

قال الترمذي: وقد اختلف أهل العلم في هذا، فقال بعضهم: في الجنة جماع ولا يكون ولد. وهكذا يروى عن طاوس ومجاهد وإبراهيم النخعي، وقال محمد: قال إسحاق بن إبراهيم، في حديث النبي ﷺ: ((إذا اشتهى المؤمن الولد في الجنة كان في ساعة كما اشتهى، ولكن لا يشتهي هذا أبداً)). [حديث صحيح لغيره]

422- *At-Termizi* reported on the authority of *Abu Sa'eed Al-Khudri* that the Prophet of Allah, peace and blessings be upon him, said: "When a believer in paradise wishes for a child, its conception, delivery and growth to full age will be accomplished in a moment as he wishes". He (*At-Termizi*) said: This *Hadith* is *Hasan ghareeb*. The same *Hadith* was reported by *Ibn Maja* who added: in one hour in paradise. *At-Termizi* said: Scholars disputed over this issue. Some said: In paradise, there is sexual intercourse but there are no children. This was reported from *Tawus, Mujahid* and *Abraham Al-Nakhi*. *Muhammad* said that *Is'haq Ibn Abraham* commented on this *Hadith* of the Prophet, peace and blessings be upon him, as follows: If a

believer desired a child in Paradise, his desire would come true in just one hour. But he never desires such a thing.
(*Hadith Sahih* reported by others)

Chapter 127

باب ما جاء أن كل ما في الجنة دائم لا يبلى ولا يفنى ولا يبيد

How everything in paradise is everlasting (Nothing wears out; nothing comes to an end or passes away)

٤٢٣- مسلم عن أبي سعيد الخدري وأبي هريرة عن النبي ﷺ قال: ((ينادي مناد أن تصحوا فلا تسقموا أبداً، وأن لكم أن تحيوا فلا تموتوا أبداً، وأن لكم أن تشبوا فلا تهرموا أبداً، وأن لكم أن تنعموا فلا تبأسوا أبدا، وذلك قوله عز وجل ﴿وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾)). [حديث صحيح]

423- *Moslem* reported on the authority of *Abu Sa'eed Al-Khudri* and *Abu-Huraira* that the prophet, peace and blessings be upon him, said: "There will be an announcer in paradise who will make this announcement: Verily there is in store for you everlasting health. You will never fall ill; you will live forever and will not die at all. Moreover, you will remain young and never grow old. In addition, you will always live in affluent circumstances and never become destitute as shown by Allah, the Gracious and Glorious, and they shall hear the cry: "**behold! Paradise before you! Ye have been made its inheritors, for your deeds (of righteousness)**" (*Hadith Sahih*)

٤٢٤- وعن أبي هريرة عن النبي ﷺ قال: ((من يدخل الجنة ينعم ولا يبأس ولا (تبلى) ثيابه ولا يفنى شبابه))، و قد تقدم قول الحور العين: نحن الخالدات فلا نبيد. [حديث صحيح]

424- *Abu-Huraira* narrated that the Prophet, peace and blessings be upon him, said: "He who will enter paradise, will lead a comfortable and carefree life, will never be desperate, his clothes will not be worn out and his youth will never come to an end." Mentioned before was the Nymphs' saying: We are the immortal women who never pass away. (*Hadith Sahih*)

Chapter 128

باب ما جاء أن المرأة من أهل الجنة ترى زوجها من أهل الدنيا في الدنيا

How women in paradise (nymphs) see their husbands in worldly life

٤٢٥- أخرجه الترمذي بمعناه عن معاذ بن جبل - رضي الله عنه - قال: ((لا تؤذى امرأة زوجها في الدنيا، إلا قالت زوجته من الحور العين: لا تؤذيه قاتلك الله، فإنما هو دخيل عندك يوشك أن يفارقك إلينا))، قال أبو عيسى: هذا حديث حسن غريب خرجه ابن ماجه أيضا. [حديث حسن]

425- *At-Termizi* reported in meaning that *Mo'az Ibn Jabal*, may Allah be pleased with him, said: "When a woman annoys her husband in this world, his wife among the large-eyed maidens says: "You must not annoy him. Allah curses you! He is only a passing guest with you and is about to leave you to come to us." *Abu-Issa At-Termizi* said: This *Hadith* is *Hasan ghareeb*. It was reported by *Ibn Maja* as well. (*Hadith Hasan*)

Chapter 129

باب ما جاء في طير الجنة وخيلها وإبلها

The birds, horses and camels of paradise

٤٢٦- الترمذي، عن أنس بن مالك - رضي الله عنه - قال: سئل رسول الله ﷺ ما الكوثر؟، قال: ((ذاك نهر أعطانيه الله، يعني: في الجنة، أشد بياضاً من اللبن، وأحلى من العسل، فيه طير أعناقها كأعناق الجزر))، فقال عمر: إن هذه لناعمة، قال: قال رسول الله ﷺ: ((أكلتها أنعم منها)) قال: هذا حديث حسن. [حديث صحيح]

426- *At-Termizi* reported that *Anas Ibn Malik*, may Allah be pleased with him, said: The Prophet of Allah was once asked about *al-kawthar*. He said: "That is a river Allah has given me in paradise, whiter than milk and sweeter than honey, containing birds whose necks are like the necks of sacrificial camels. *Omar* remarked: Those have a pleasant life. Allah's Prophet, peace and blessings be upon him, replied: Those who eat them have a more pleasant life." *At-Termizi* said: This *Hadith* is *Hasan*. (*Hadith Sahih*)

٤٢٧- وخرج مسلم عن أبي مسعود الأنصاري، قال: جاء رجل بناقة مخطومة فقال: ((هذه في سبيل الله (تعالى)، فقال رسول الله ﷺ: ((لك بها يوم القيامة سبعمائة ناقة كلها مخطومة)). [حديث صحيح]

427- *Moslem* reported that *Abu Mas'ood Al-Ansari* said: A man brought a muzzled she-camel and said: It is (offered) for the cause of Allah. The Prophet of Allah, peace and blessings be upon him, said: "In return of this you will have seven hundred she-camels on the Day of Judgment, all of which will be muzzled. (*Hadith Sahih*)

Chapter 130

باب ما جاء أن الحناء سيد ريحان الجنة وأن الجنة حفت بالريحان

How henna is the master of paradise sweet basil with which it is surrounded

٤٢٨- ابن المبارك: (أخبرنا) همام، عن قتادة، عن أبي أيوب، عن عبد الله بن عمرو قال: ((الحناء سيد ريحان الجنة، وأن فيها من عناق الخيل وكرام النجائب يركبها أهلها)). [إسناده صحيح]

428- *Ibn Al-Mubarak* said: "*Hammam* told us quoting *Qatada*, quoting *Ayyub* that *Abdullah Ibn Omar* said: The henna plant is the master of the sweet basil of paradise. The inhabitants of paradise will ride young female horses as well as horses of noble breed. (It has *isnad Sahih*)

Chapter 131

باب ما جاء أن الشاة والمعزى من دواب الجنة

Sheep and goats are among the animals of paradise

٤٢٩- ابن ماجه عن ابن عمر قال: قال رسول الله ﷺ: ((الشاة من دواب الجنة)). [حديث حسن]

429- *Ibn Maja* reported on the authority of *Ibn Omar* that the Prophet of Allah, peace and blessings be upon him, said: "Sheep are among the animals of paradise."
(*Hadith Hasan*)

٤٣٠- وفي كتاب البزار، عن أبي هريرة عن النبي ﷺ قال: ((أحسنوا إلى المعزى وأميطوا عنها الأذى، فإنها من دواب الجنة)).
[حديث حسن]

430- In *Bazzar's* Book, *Abu-Huraira* narrated that the Prophet, peace and blessings be upon him, said: "Treat goats with kindness and clean them as they are among the animals of paradise." *(Hadith Hasan)*

٤٣١- وفي التنزيل: ﴿وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ﴾ وإنما سمى عظيماً لأنه رعــى في الجنة أربعين عاما، (و)روى ذلك عن ابن عباس - رضي الله عنه-. [خبر صحيح]

431- In the Qur'an, we read: "**And We ransomed him with a momentous sacrifice (a sheep or a ram).**" It was called momentous or great since it had been raised in paradise for forty days. This was narrated by *Ibn Abbas*, may Allah be pleased with him. (An authentic account)

Chapter 132

باب ما جاء أن للجنة ربضا وريحا وكلاما

Paradise has a base, a smell and a talk

٤٣٢- البيهقــي عــن أنس عن النبي ﷺ قال: ((لما خلق الله جنة عدن وغرس أشجارها بيده قال لها: تكلمي، فقالت: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ خرجه البزار من حديث أبي سعيد الخدري. [حديث حسن]

432- *Al-Baihaqi* reported on the authority of *Anas* that the Prophet, peace and blessings be upon him, said: "When Allah created paradise of Aden and planted her trees with His hands, He said to her: Speak. She then uttered: (**Successful indeed are the believers**). The *Hadith* was also reported by *Al-Bazzar* on the authority of *Abu Sa'eed Al-Khudri*. *(Hadith Hasan)*

٤٣٣- عن النبي ﷺ قال: ((خلق الله الجنة لبنة من ذهب ولبنة من فضة، وملاطها المسك الأذفر، وقال لها: تكلمي، فقالت ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾

فقال: طوبى لك (من) منزل الملوك)) وهذا يروى موقوفا عن أبي سعيد الخدري قال: ((لما خلق الله (تعالى) الجنة لبنة من ذهب ولبنة من فضة وغرسها. قال لها: تكلمي، فقالت: ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ فدخلتها الملائكة. فقالت: طوبى لك منزل الملوك)).

433- It was narrated that the Prophet, peace and blessings be upon him, said: "Allah created paradise to have one brick of gold and another of silver; extremely good musk is its mortar. He then said to her: Speak. She said: (**Successful indeed are the believers).** He said: For you is all blessedness, you house of kings." The same *Hadith* was narrated as *mawquf* from *Abu Sa'eed Al-Khudri* who said: "When Allah, glory to Him, created paradise and planted her, He said to her: Speak. Then she said: (**Successful indeed are the believers**). After that the angels entered into her and said: For you is all blessedness, you house of kings."

٤٣٤- وروى من حديث أنس بن مالك قال: قال رسول الله ﷺ: ((لما خلق الله الجنة، قال لها: تزيني فتزينت،ثم قال لها: تكلمي فتكلمت، ثم قالت: طوبى لمن رضيت عنه)). [حديث حسن]

434- It was reported on the authority of *Anas Ibn Malik* that the Prophet of Allah, peace and blessings be upon him, said: "When Allah created paradise, He said to her: Make yourself up and she responded. He then said to her: Speak and she did, saying: Every blessedness is for whom You are pleased with." *(Hadith Hasan)*

٤٣٥- النسائي عن فضالة بن عبيد قال: سمعت رسول الله ﷺ يقول: ((أنا زعيم - والزعيم: الحميل - لمن آمن بي وأسلم وجاهد في سبيل الله ببيت له في ربض الجنة، وببيت في وسط الجنة، وببيت في أعلى غرف الجنة، من فعل ذلك فلم يدع للخير مطلباً ولا من الشر مهرباً، يموت حيث شاء أن يموت)). [حديث صحيح]

435- *Al-Nasae'e* reported that *Fudhala Ibn Obied* said: I heard the Prophet of Allah, peace and blessings be upon him, saying: "I stand surety that those who embraced Islam and strove in Allah's cause will win a house in the base of paradise, a house in the middle of paradise and a house in the upper mansions of paradise. He, who did that and adhered to all good deeds and escaped from all evil deeds, can die wherever he wishes." (*Hadith Sahih*)

Chapter 133

باب ما جاء في أن الجنة قيعان وأن غراسها سبحان الله والحمد لله

How paradise has plains. Its plant is 'glory to Allah' and 'praise be to Allah'

٤٣٦- الترمذي، عن ابن مسعود قال: قال رسول الله ﷺ: ((لقيت إبراهيم عليه الصلاة والسلام ليلة أسرى بي فقال: يا محمد أقرئ أمتك مني السلام، وأخبرهم أن الجنة طيبة التربة عذبة الماء وأنها قيعان وأن غراسها سبحان الله والحمد لله ولا إله إلا الله والله أكبر)).

قال: وفي الباب، عن أبي أيوب. وهذا الحديث حسن غريب.

[حديث حسن]

436- *At-Termizi* reported on the authority of *Ibn Mas'ood* that the Prophet of Allah, peace and blessings be upon him, said: "On the night of my *Mi'raj* (Ascent) I met Abraham and he said to me: Muhammad, convey my greetings to your people and tell them that paradise is a vast plain of pure soil and sweet water and that its plants are: glory is to Allah, praise be to Allah, there is none worthy of worship save Allah, and Allah is great."

At-Termizi said: In the same chapter, there is a narration for *Abu Ayyub* and this *Hadith* is *Hasan ghareeb*.

(*Hadith Hasan*)

٤٣٧- ابن ماجه، عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ مر به وهو يغرس غرساً فقال: ((يا أبا هريرة،ما الذي تغرس؟ قال: غرســا، قال: ألا أدلك على غراس خير من هذا؟ سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، يغرس لك بكل واحدة شجرة في الجنة)).
[حديث صحيح]

437- *Ibn Maja* reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that the Prophet of Allah, peace and blessings be upon him, once passed *Abu-Huraira* while he was planting a tree. He said to him, "O *Abu-Huraira*, what are you growing?" He said: A plant. He said: "Shall I tell you about plants which are better than this?" "Praise be to Allah, glory to Him, there is no god but Allah and Allah is great". Whenever you say one of them, a tree will be planted for you in paradise." (*Hadith Hasan*)

٤٣٨- الـترمذي، عـن جابـر بن عبد الله، عن النبي ﷺ قال: ((من قال: سبحان الله العظيم وبحمده، غرست له نخلة في الجنة)).

قال أبو عيسى: هذا حديث حسن صحيح غريب. [حديث صحيح]

438- *At-Termizi* reported on the authority of *Jaber Ibn Abdullah* that the Prophet, peace and blessings be upon him, said: "He who says: "Glory and praise be to Allah" will have a palm planted for him in paradise." *Abu-Issa* said: This *Hadith* is *Sahih ghareeb*. (*Hadith Sahih*)

Chapter 134

باب ما لأدنى أهل الجنة [منزلة] وما لأعلاهم

The share of people of the lowest and highest ranks in paradise

٤٣٩- مسلم عن المغيرة بن شعبة يرفعه إلى رسول الله ﷺ قال: ((ســأل موسى عليه (الصلاة و)السلام ربه، فقال: يا رب، ما أدنى أهل

الجـــنة منزلة؟ قال: هو رجل يأتي بعدما يدخل أهل الجنة الجنة فيقول: أي رب كيف وقد نزل الناس منازلهم وأخذوا أخذاتهم، فيقال له: أترضى أن يكون لك مثل ملك من ملوك الدنيا؟ فيقول: رضيت رب، فيقول: لك ذلك ومثله معه، ومثله، ومثله، (ومثله) فقال في الخامسة: رضيت رب، فـــيقول: هـــذا لك وعشرة أمثاله، ولك ما اشتهت نفسك، ولذت عينك، فيقول: رضيت (رب)، قال: يا رب، فأعلاهم منزلة؟ قال: أولئك الذين أردت، غرست كرامتهم بيدي وختمت عليها فلم ترعين ولم تسمع أذن ولـــم يخطـــر علــى قلب بشر، قال: ومصداقه من كتاب الله (تعالى) ﴿فَـــلاَ تَعْلَـــمُ نَفْـــسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ وقد روى موقوفاً عن المغيرة قوله. [حديث صحيح]

439- *Moslem* reported on the authority of *Al-Mugheera Ibn Shu'ba* as *Hadith marfu* that the Prophet of Allah, peace and blessings be upon him, said: "Moses asked his Lord: Who amongst the inhabitants of paradise would be the lowest in rank? He (Allah) said: A man who would come after the people of paradise have been admitted into Paradise. I would say to him: Enter paradise. He would say: O my Lord! How could I enter paradise while the people have settled in their mansions and taken their shares? It would be said to him: Would you be pleased if you had a kingdom like that of one of the kings of the world? He would say: I should be pleased, my Lord. Allah would say: That is for you, and that, that, that, and that. He would say at the fifth (that): I am well pleased, my Lord. Allah would say: It is for you and ten times like it, and for you is what your self desires and your eye enjoys. He would say: I am well pleased, my Lord. Moses said: Which is the highest of their (inhabitants of paradise) ranks? Allah said: They are those whom I choose. I establish their honor with My own hand and then set a seal over it (and they will be blessed with bounties) which no eye has seen, no ear has heard and no human mind has

perceived. He (the prophet) said: This is substantiated by the Book of Allah, the Glorious and Exalted, **Now no person knows what delights of the eye are kept hidden (in reserve) for them.**" It was also reported from *Al-Mugheera* as *mawquf*. (*Hadith Sahih*)

٤٤٠- البخاري، عن عبد الله هو ابن مسعود قال: قال رسول الله ﷺ: ((إن آخــر أهل الجنة دخولاً الجنة، وآخر (أهل النار) خروجاً من النار، رجل يخرج حبواً، فيقول له ربه: ادخل الجنة فيقول: رب، الجنة مــلأى، فــيقول له ذلك ثلاث مرات، كل ذلك يعيد عليه. الجنة ملأى، فيقول: إن لك مثل الدنيا عشر مرات)) وقد تقدم هذا. [حديث صحيح]

440- *Bukhari* reported on the authority of *Abdullah Ibn Mas'ood* that the Prophet of Allah said: "The person who will be the last to come out of hell and the last to enter paradise will be a man who will come out of hell crawling, and Allah will say to him, 'Go and enter paradise.' He will go to it, but he will return and say, 'O Lord, I have found paradise full.' He will repeat 'I have found paradise full' three times. Allah will then say, 'You will have as much as ten times the like of the world". This was mentioned above. (*Hadith Sahih*)

Chapter 135

باب رضوان الله تعالى لأهل الجنة أفضل من الجنة

Good pleasure of Allah, glory to Him, is better than paradise

٤٤١- البخاري، عن أبي سعيد الخدري قال: قال رسول الله ﷺ: ((إن الله تعــالى يقــول لأهل الجنة: يا أهل الجنة، فيقولون: لبيك ربنا وســعديك والخــير في يديك، فيقول: هل رضيتم؟ فيقولون: وما لنا لا نرضــى يــا رب، وقد أعطيتنا ما لم تعط أحداً من خلقك، فيقول: أفلا

أعطـــيكم أفضل من ذلك، فيقولون: يا ربنا، أي شيء أفضل من ذلك؟ فـــيقول: أحـــل عليكم رضواني، فلا أسخط عليكم بعده أبداً)). أخرجه مسلم، بمعناه في حديث فيه طول. [حديث صحيح]

441- *Bukhari* reported on the authority of *Abu Sa'eed Al-Khudri* that the Prophet of Allah said: "Allah will say to the people of paradise, 'O people of paradise!' They will say: "Labbaik (We are at your service), our Lord, and Sa'diek (You source of bliss), and all the good is in Your Hands! Allah will say, 'Are you satisfied?' They will say, 'Why shouldn't we be satisfied, O our Lord, as You have given us what You have not given to any of Your created beings?' He will say, 'Shall I not give you something better than that?' They will say, 'O our Lord! What else could be better than that?' He will say, 'I bestow My pleasure on you and will never be angry with you after that". It was also reported in meaning and in more words by *Moslem*. (*Hadith Sahih*)

Chapter 136

باب رؤية أهل الجنة الله تعالى أحب إليهم مما هم فيه وأقر لأعينهم

Seeing Allah, glory to Him, is more loveable and delightful to the people of paradise than other delights

٤٤٢- مسلم عن صهيب، عن النبي ﷺ قال: ((إذا دخل أهل الجنة الجـــنة، قال الله تبارك وتعالى لهم: أتريدون شيئاً أزيدكم، فيقولون: ألم تبـــيض وجوهـــنا؟ ألم تدخلنا الجنة وتنجينا من النار، قال: فيكشف لهم الحجاب، فما أعطوا شيئاً أحب إليهم من النظر إلى ربهم عز وجل، وفي رواية: ثم تلا هذه الآية: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾. [حديث صحيح]

442- *Moslem* reported on the authority of *Suhieb* that the prophet, peace and blessings be upon him, said: "When

those who deserve Paradise enter paradise, the blessed and the exalted would ask: Do you wish anything more to be given to you? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter paradise and saved us from the Fire? The prophet said: "Allah would lift the veil, and nothing, among the pleasures given to them, would be dearer to them than the sight of their Lord, the mighty and the glorious." In another narration: Then he recited, **"To those who do right is a goodly (reward)-yea, more (than in measure)!"** (*Hadith Sahih*)

٤٤٣- وخرج النسائي عن صهيب قال: قيل لرسول الله هذه الآية: ﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ قال: ((إذا دخل أهل الجنة الجنة، وأهل النار النار، (نادى) مناد: يا أهل الجنة، إن لكم عند الله موعدا يريد أن ينجزكموه، فقالوا: ألم (يبيض) وجوهنا (ويثقل) موازيننا (ويجرنا) من النار؟ قال: فيكشف الحجاب فينظروا إليه، فوالله ما أعطاهم الله شيئا أحب إليهم من النظر إلى وجه الله، ولا أقر لأعينهم)). [حديث صحيح]

443- *Al-Nasae'e* also reported that *Suhieb* said: The verse of **"To those who do right is a goodly (reward)-yea, more (than in measure)!"** was once recited to the Prophet of Allah, peace and blessings be upon him. Then he said: "When the people of paradise enter into it and when the people of hell enter into it, a caller will say: O people of paradise, there is still a promise that Allah is going to fulfill to you. They say: Has not He lit up our faces, made our balance (of good deeds) heavier and saved us from fire? The prophet said: Then the invisible becomes visible and they will see Him. I swear by Allah that He will not grant them anything more loveable and delightful than looking at Allah's face." (*Hadith Sahih*)

444- *Abu-Dawud Al-Tayalesi* also reported this *Hadith* saying: *Hammad Ibn Salama* told us quoting *Thabit Ibn Abdul-Rahman Ibn Abu Laila* that *Suhieb* said: the Prophet

of Allah, peace and blessings be upon him, recited **"To those who do right is a goodly (reward)-yea, more (than in measure)!"** Then he said: "When the people of paradise enter into it, a caller will say: O people of pardise, Allah will fulfill a promise to you. They say: What is it? Has not He lit up our faces, made our balance (of good deeds) heavier and admitted us into Paradise? The caller repeated his words three times. Then Allah, the glorious and the exalted will manifest Himself to them to look at Him. That will be greater than anything granted to them." (*Hadith Sahih*)

باب منه في الرؤية

A related chapter on seeing Allah

٤٤٥- مسلم. عن أبي بكر بن عبد الله بن قيس عن أبيه عن النبي ﷺ قال: ((جنتان من فضة آنيتهما وما فيهما، وجنتان من ذهب آنيتهما وما فيهما وما بين القوم، وبين أن ينظروا إلى ربهم عز وجل، إلا رداء الكبرياء على (وجهه) في جنة عدن)). [حديث صحيح]

445- *Moslem* reported on the authority of *Abu Bakr Ibn Abdullah Ibn Qays*, from his father that the Prophet, peace and blessings be upon him, said: "Two grades of paradise, the utensils and the contents of which are of silver, and two other grades of Paradise, the utensils and contents of which are of gold. And nothing will prevent the people from seeing their Lord except the curtain of majesty over His face in the paradise of Eden". (*Hadith Sahih*)

٤٤٦- وعن جرير بن عبد الله قال: كنا عند رسول الله ﷺ فنظر إلــى القمــر ليلة البدر فقال: ((إنكم سترون ربكم عيانا كما ترون هذا القمر لا تضامون في رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل

طلوع الشمس وصلاة قبل غروبها. فافعلوا، ثم قرأ: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الغُرُوبِ﴾ أخرجه البخاري ومسلم وأبو داود والترمذي، وقال: حديث حسن صحيح. [حديث صحيح]

446- It was reported that *Jareer Ibn Abdullah* said: We were in the company of Allah's Prophet on a fourteenth night (of the lunar month), and he looked at the (full) moon and said: "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can should not miss the offering of prayers before sunrise (*Fajr* prayer) and before sunset (*Asr* prayer). Then he recited, '**Celebrate the praises of thy Lord, before the rising of the sun and before its setting**." It was reported by *Bukhari*, *Moslem*, *Abu-Dawud* and *At-Termizi*. (*Hadith Sahih*)

Chapter 137

باب نبذ من أقوال العلماء في تفسير كلمات وآيات من القرآن وردت في ذكر الجنة وأهلها

Some scholars' comments on the interpretation of words and verses regarding paradise in the Qur'an

٤٤٧- من ذلك قوله تعالى: ﴿وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ﴾ قال ابن عباس: أول ما يدخل أهل الجنة الجنة تعرض لهم عينان فيشربون من إحدى العينين، فيذهب الله تعالى ما في قلوبهم من غل، ثم يدخلون العين الأخرى فيغتسلون فيها، فتشرق ألوانهم وتصفو وجوههم وتجرى عليهم نضرة النعيم.

447- Among these is The verse reading: "**And We shall remove from their hearts any rancor.**" *Ibn Abbas* said: When the people of paradise enter into it, two springs will

be presented to them. They will drink from the first and Allah will take spite out of their hearts. Then they will wash into the second to have brightened skin and shiny faces and to be indulged in bliss.

٤٤٨- وقال علي - رضي الله عنه - في قوله تعالى: ﴿وَسَقَاهُمْ رَبُّهُمْ شَرَاباً طَهُوراً﴾ قال: إذا توجه أهل الجنة إلى الجنة مروا بشجرة يخرج من تحت ساقها عينان، فيشربون من إحداهما، فتجرى عليهم بنضرة النعيم فلا تتغير أبشارهم ولا (تشعث) أشعارهم أبداً، ثم يشربون من الأخرى فيخرج ما في بطونهم من الأذى، ثم تستقبلهم خزنة الجنة فتقول لهم: ﴿سَلامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾.

448- H, may Allah be pleased with him, said the following words about the verse reading: "**And their Lord will give to them to drink a pure drink.**" When the People of Paradise head for it, they will pass a tree that has a trunk beneath which two springs flow. When they drink from one of them, their skin will not change and their hair will never become unkempt. When they drink from the other, the bad matter in their bellies will come out. Then the angels will receive them saying: "**Peace be upon you! We have ye done! Enter you here, to dwell therein.**"

449- Commenting on the verse reading: "**Paradise grades of perpetual bliss: they shall enter there,**" *Ibn Abbas* said that paradise is of seven kinds: Dar Al-Jalal (Home of Glory), Dar As-Salam (Home of Peace), Paradise of Aden (Perpetual Bliss), Paradise of Ma'wa (Abode), paradise of eternity, Al- Firdaws (Highest Grade of Paradise) and paradise of Na'eem (Delight).

Others said: "Paradise is of four kinds as Allah says: "**But for such as fear the time when they will stand before the Judgment Seat of their Lord, there will be two grade of paradise,**" and "**And besides these**

two, there are two other grades of paradise." He did not mention a fifth one. If one argues that Allah talked about the paradise of abode for example, it may be said that the paradise of abode is a name for all the paradise grades as indicated in The verse reading: "**For those.... are paradise grades of abode for their good deeds.**" Paradise is thus a generic collective noun: sometimes it is mentioned as Paradise and in other times it is mentioned as grades of paradise. The same logic applies to the other kinds of paradise. They are all homes of perpetual bliss for the believers. They are also homes of peace, eternity and safety from all fears and sadness. Moreover, they are filled with various kinds of delight. This explanation was stated by *Al-Haleemi* in his book of Minhaj al-Deen (The Methodology of Religion). He added: "These names are not aimed at distinguishing one kind of paradise from another but they refer to all the kinds of paradise that are only four in number. These kinds of paradise have gates as mentioned in the Qur'an: "**Its gates will be opened." (39/73)** The Prophet, peace and blessings be upon him, further said: "Paradise has eight gates." It is probably then that each kind of paradise has two gates. Concerning the people of paradise, they are divided into groups: one of them are those foremost in faith and nearest to Allah and the other are the companions of the right hand. The first group will be granted the two higher grades of paradise: "**But for such as fear the time when they will stand before the judgment seat of their Lord, there will be two grades of paradise.**" The second group will be granted the other two that will be less in status "**And besides these two, there are two other grades of paradise**". The narrations in this regard took the same course.

٤٥٠- وروى سعيد بن جبير عن ابن عباس في قوله تعالى: ﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ﴾ إلى قوله: ﴿وَمِن دُونِهِمَا جَنَّتَانِ﴾ قال:

فـــتلك للمقربين، وهاتان لأصحاب اليمين، وعن أبي موسى الأشعري نحو ذلك.

قوله تعالى: ﴿يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤاً﴾ قال المفسرون: لـــيس أحـــد من أهل الجنة إلا وفي يده ثلاثة أسورة: سوار من ذهب، وســـوار من فضة، وسوار من لؤلؤ، وقال هنا: ﴿مِن ذَهَبٍ وَلُؤْلُؤاً﴾ وقال في آية أخرى: ﴿وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ﴾.

450- *Sa'eed Ibn Jubier* narrated that *Ibn Abbas* said the following words about Allah's sayings, "**But for such as fear the time when they will stand before the judgment seat of their Lord, there will be two grades of paradise**" and "**And besides these two, there are two other grades of paradise**": The former are for those nearest to Allah and the latter for the companions of the right hand. *Abu-Mussa Al-Ash'ari* was reported as having said the same meaning.

Interpreting the verse reading: "**They shall be adorned therein with bracelets of gold and pearls,**" commentators said: "There is no one in paradise that will have not three bracelets: one of gold, another of silver and a third of pearls. Gold and pearls are mentioned in this verse and in another verse, Allah says: "**And they will be adorned with bracelets of silver.**"

٤٥١- وفـــي الصحيح: ((تبلغ حلية المؤمن حيث تبلغ الوضوء))، وقـــرئ ﴿وَلُؤْلُـــؤاً﴾ بالنصب على معنى ويحلون لؤلؤا، وأساور: جمع أســـورة، وأسورة واحدها سوار فيها ثلاث لغات: ضم السين وكسرها وأســـوار، قـــال المفسرون: لما كانت الملوك تلبس في الدنيا الأسوار والتـــيجان جعـــل الله ذلـــك لأهـــل الجـــنة إذ هـــم ملوك قوله تعالى: ﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾ . [حديث صحيح]

451- In the <u>*Sahihein*</u> (the two books of *Bukhari* and *Moslem*), we read: "A believer's ornament will reach in paradise as far as water used to reach of his hands during ablution". Commentators said: As kings are used to wear bracelets and crowns in this life, Allah will give such things to the people of paradise as they will be the kings forever. Allah says: "**Their garments there will be of silk.**" (*Hadith Sahih*)

٤٥٢- وقوله تعالى ﴿وَيَلْبَسُونَ ثِيَاباً خُضْراً مِّن سُندُسٍ وَإِسْتَبْرَقٍ﴾ وقال ﴿عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ﴾ الإستبرق: الديباج الصفيق الكثيف، والسندس: الرقيق الخفيف، وخص الأخضر لأنه الموافق للبصر، لأن البياض يبدد النظر ويؤلم، والسواد يورم والخضرة لون بين السواد والبياض وتلك تجمع الشعاع.

قوله تعالى: ﴿مُّتَّكِئِينَ فِيهَا عَلَى الأَرَائِكِ﴾ الأرائك: جمع أريكة وهي السرر في الحجل، وقال ﴿مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ﴾.

452- Allah says: "**And they will wear green garments of fine silk and heavy brocade,**" and "**Upon them will be green garments of fine silk and heavy brocade.**" The green color is mentioned here as it relieves the eyes whereas white disperses the eyesight and aches, and black causes the eyes to swell. Moreover, green is a color between black and white, which gathers rays.

Allah also says: "**Reclining in paradise on raised couches,**" and "**They will recline (with ease) upon coaches arranged in ranks.**" Coaches here refer to beds in curtained canopies.

٤٥٣- وقال قتادة في قوله تعالى: ﴿إِنَّ أَصْحَابَ الجَنَّةِ اليَوْمَ فِي شُغُلٍ فَاكِهُونَ﴾ يعني في الآخرة في شغل فاكهون. قال: يعني افتضاض

العذارى فاكهون، قال الحسن: مسروورون ﴿هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَّكِئُونَ﴾قوله تعالى ﴿أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ﴾ فيه قولان: أحدهما: حين يشتهونه، قاله مقاتل. الثاني: بمقدار الغداة والعشي قاله ابن السائب. قال الله تعالى: ﴿لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيّاً﴾ قال العلماء: ليس في الجنة ليل ولا نهار وإنما هم في نور أبدا، وإنما يعرفون مقدار الليل بإرخاء الحجب وإغلاق الأبواب، ويعرفون مقدار النهار برفع الحجب وفتح الأبواب، ذكره أبو الفرج بن الجوزي.

453- *Qatada* says about the verse reading: "**Verily the companions of paradise shall that day have joy in all that they do.**" In the hereafter, they will be busy deflowering the maidens. Allah says just after this verse: "**They and their associates will be in pleasant shade, reclining on raised couches.**" The verse reading: "**For them is a sustenance determined**" has two explanations. One was adopted by *Muqatil* to the effect that they will get this sustenance (fruits) when they desire. The second was adopted by *Ibn Al-Sa'ib* to the effect that they will have this sustenance for the duration of morning and evening. Allah says: "**And they will have therein their sustenance, morning and evening.**" Scholars said: There will be neither night nor day in paradise, but they will enjoy eternal light. However, they will know about the night when the veils are let down and the gates are closed and they will know about the day when the veils are raised and the gates are opened. This was stated by *Ibn Al-Jawzi*.

٤٥٤- وذكر ابن المبارك قال: أخبرنا شريك عن أبي إسحاق عن البراء: ﴿وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلاً﴾ قال: أهل الجنة يأكلون الثمار من الشجر كيف شاءوا جلوسا ومضطجعين وكيف شاؤوا. واحد القطوف: قطف بكسر القاف. [خبر صحيح]

454- *Ibn Al-Mubarak* stated: *Shuriek* told us, from *Abu Is'haq that Al-Bara'* commented on the verse reading: "**And the shades of paradise will come low over them, and the bunches of fruit there, will hang low easy to reach**" saying: The people of paradise will eat the fruits of trees while sitting, lying or as they like.

(An authentic account)

٤٥٥- وذكـــر ابـــن وهب قال: أخبرنا هشام بن سعد عن زيد بن أسلم أن رسول الله ﷺ قال: ((إن خلق أهل الجنة إذا دخلوا الجنة ستون ذراعاً كالنخلة السحوق يأكلون من ثمار الجنة قياماً)).

455- *Ibn Wahb* stated: *Hisham Ibn Sa'ad* told us on the authority of *Zayd Ibn Aslam* that the Prophet of Allah, peace and blessings be upon him, said: "The creation of the people of paradise when they are admitted into it, will be sixty cubits like the tall palm. They will eat from the fruits of paradise while standing."

Commentators said that the person who will be of the lowest status in paradise will be served in the morning by seventy thousand lads with seventy thousand dishes of courses that do not resemble one another. He will eat from them all with the same appetite and delight. The same reward will be also given to that person in the evening. As for the person who will be of the highest status in paradise, he will be served by seven hundred thousand dishes of courses that do not resemble one another. He will eat from all of them with the same appetite and pleasure. He will be also served with goblets of crystal as described by Allah Almighty, "**And amongst them will be passed round vessels of silver and goblets.**" **(It has *isnad morsal* and considered as *Sahih* via similar words in a brief way)**

456- Allah, glory to Him, says: "**Of crystal, - crystal-clear, made of silver.**" Here the clearness of the crystals is mixed with the whiteness of silver since each group of people has crystal made of their own earth and silver is the earth of paradise. This was mentioned by *Ibn Abbas* who added that the crystals are pure as silver and this constitutes a piece of evidence that the soil of paradise is made of silver, just as the vessels in this life are made of earth. The inner part of these crystals is seen through the outer part and vice versa. Drinks will thus be seen through the exterior of these crystals; something that does not apply to the silver of our world. Then comes the verse reading: "**They will determine the measure thereof (according to their wishes).**" This measurement will be made inside their hearts. These crystals will be given to them as per the shape and size they have thought of and wished. This is *Qatada's* explanation.

457- *Ibn Abbas* and *Mujahid* said: They (the believers) will be given those crystals according to their grades without excess or shortage. Those crystals will be measured by the angels who will visit the believers. Then Allah says: "**And they will be given to drink there of a cup**" that is similar to "**As to the righteous, they shall drink of a cup,**" i.e. wine, and "**Round will be passed to them a cup from a clear-flowing fountain,**" i.e. of wine. Then comes the verse reading: "**Free from headache,**" i.e. it (wine) does not spoil their brains or cause headache. Then we read the last part of the previous verse: "**Nor will they suffer intoxication therefrom,**" i.e. they do not go mad when drinking it. It is said that wine destroys tolerant people just as wars destroy souls. *Homra* and *Al-Kassa'i* explained the meaning of this part as not getting drunk. It was explained to the effect that they will not run short of such a drink as it will be one of their customs. A cup "*ka's*" as far as Arabic is concerned is defined from the linguistic

perspective as a container filled with a drink and when it becomes empty, it is not called a cup. Now let's see The verse reading: "**Of a cup mixed with *Kafur*.**" *Al-Kalbi* said: *Kafur* (camphor) is a fountainhead for drinking in paradise. As for the verse reading: "**Of a cup mixed with *Zanjabeel***", we can say that the Arabs used to enjoy *Zanjabeel* (ginger) and mix it with wine in their proverbs. So, Allah addressed them via the things they learned and liked as if He says to them: You will have delights in the life to come similar to the ones you have in this life provided you believe in Allah. Then we come to the verse reading: "**A fountain there called *Salsabil*.**" This name refers in Arabic to a very smooth thing. In another *Surah*, Allah says: "**Their thirst will be slaked with pure wine sealed; the seal thereof will be musk.**" *Mujahid* said: The last mouthful will be sealed. It was further said: When they drink that nectar, the content of the cup comes to end and the seal is removed, they will find the taste of musk.

458- *Al-Hasan* said: The wine of paradise is whiter than milk and sweeter than honey. Allah says: "**A cup from a clear-flowing fountain, crystal-white, of a taste delicious to those who drink (thereof).**" Allah also says: "**And besides them will be chaste women; restricting their glances**", i.e. their looks are confined to their husbands and do not go to someone else. *Ibn Zayd* said: A woman of them would say to her husband: I swear by the Majesty of Allah that I find nothing in paradise which is better than you. Then we read "**with big eyes (of wonder and beauty) as if they were (delicate) eggs closely guarded,**" i.e. well kept.

459- *Al-Hasan* and *Ibn Zayd* said: Their eyes are likened to eggs covered with feather by an ostrich to protect them from wind and dust when departing them. These eyes are white with a touch of yellow, the best color of women's eyes. It was further said: Eggs here refer to pearls

as in Allah's saying "**And there will be companions with beautiful, big, and lustrous eyes like unto pearls well guarded,**" i.e. inside their oysters. Allah also speaks about the women of paradise saying: "**In them will be fair maidens, good, beautiful.**"

460- *Ibn Abbas* said that a pavilion in paradise is a hollow circle that has four thousand gates of gold. This was also stated by *Ibn Al-Mubarak*, from *Qatada*, from *Ikrema*, from *Ibn Abbas*. It was reported that *Abu Ad-Darda'a* said that A pavilion is a pearl that has seventy gates of pearls. *Abu Al-Ahwas* said about the verse reading: "**Maidens restrained (as to their glances), in (goodly) pavilions.**" These are hollow pearls.

Chapter 138

باب ما جاء في أطفال المسلمين والمشركين

The children of Muslims and polytheists

٤٦١- وذكر أبو عمر في كتاب (التمهيد والاستذكار)، وأبو عبد الله الترمذي في (نوادر الأصول) والمفسرون عن علي بن أبي طالب -رضي الله عنه- في تفسير قوله تعالى: ﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝ إِلاَّ أَصْحَابَ اليَمِينِ﴾ قال: هم أطفال المسلمين، وزاد الترمذي: لم يكتسبوا فيرتهنوا بكسبهم.

461- *Abu Omar* in the Book of Monotheism and *Abu Abdullah At-Termizi* in Anecdotes of Aborigines as well as other commentators stated that *Ali Ibn Abu Talib*, may Allah be pleased with him, said about the verse reading: "**Every soul will be (held) in pledge for its deeds except the Companions of the right hand**" that these are Muslims' children. *At-Termizi* added: They are not responsible for any deeds.

٤٦٢- وقـال أبـو عمـرو: الجمهور من العلماء على أن أطفال المسـلمين في الجنة. وقد ذهب طائفة من العلماء إلى الوقف في أطفال المسـلمين وأولاد المشركين أن يكونوا في جنة أو في نار، منهم حماد بـن زيد، وحماد بن سلمة، وابن المبارك، وإسحاق بن راهوية لحديث أبي هريرة - رضي الله عنه -، قال: سئل رسول الله ﷺ عن الأطفال، فقال: ((الله أعلم بما كانوا عاملين))، وهكذا قال الأطفال ولم يخص طفلاً عن طفل.

462- *Abu Amr* said: "Most scholars believe that the children of Muslims will enter paradise. Some scholars, including *Hammad Ibn Zayd*, *Hammad Ibn Salama*, *Ibn Al-Mubarak* and *Is'haq Ibn Rahaweih*, did not decide on the destiny of the children of Muslims and disbelievers, whether they would be admitted into paradise or Hell, owing to the *Hadith* narrated by *Abu-Huraira*, may Allah be pleased with him, who said: "The Prophet of Allah, peace and blessings be upon him, was once asked about (the destiny) of children." He said: "Allah knows their deeds best." Here the Prophet, peace and blessings be upon him, speaks about children in general and does not refer to a certain group.

Chapter 139

باب في ثواب من قدم ولدا

The reward for a person whose child dies

٤٦٣- مسـلم عن أبي حسان قال: قلت لأبي هريرة - رضي الله عنه - إنه مات لي ابنان فما أنت محدثي عن رسول الله ﷺ (بحديث) تطيب به أنفسنا عن موتانا؟ قال: ((نعم صغارهم دعاميص الجنة يتلقى أحدهـم أباه أو قال أبويه (يأخذ) بثوبه أو قال بيده كما آخذ أنا بصنفة ثوبك هذا فلا يتناهى أو قال: فلا ينتهي حتى يدخله الله وأبويه الجنة)).

[حديث صحيح]

463- *Moslem* reported *Hasan* as having said: "I said to *Abu-Huraira*, may Allah be pleased with him: "I lost two of my sons, can you condole me with a *Hadith* about the dead?" He said: "Yes! Little children are the small beings (or servants) in paradise. Each of them will receive his father or his parent taking him with the end of his garment as I just hold your garment now and will never leave him till Allah lets him and his parents enter paradise" (*Hadith Sahih*)

٤٦٤- وخرج أبو داود الطيالسي قال: حدثنا شعبة، عن معاوية بن قـــرة، عن أبيه أن النبي ﷺ كان يختلف إليه رجل من الأنصار معه ابـــن له، فقال له رسول الله ﷺ ذات يوم: ((أتحبه يا فلان))؟ فقال: نعم (يا رسول الله) قال: أحبك الله كما أحبه. ففقده النبي ﷺ (فسأل) عنه فقـــالوا: يا رسول الله، مات ابنه فقال: رسول الله ﷺ: ((أما ترضى أو لا ترضى أن لا تأتي (يوم القيامة) باباً من أبواب الجنة إلا جاء يسعى حتى يفتحه لك)) فقالوا: يا رسول الله، أله وحده أم لنا كلنا؟ فقال رسول الله ﷺ: ((بـــل لكلكم)). ذكره أبو عمرو في (التمهيد) أيضاً، وقال: هذا حديث ثابت صحيح. [حديث صحيح]

464- *Abu Dawud Al-Tayalesi* said: "*Shu`ba* reported from *Mu`aweya Ibn Qurra* that his father said that a man of the *Ansar* used to visit the Prophet, peace and blessings be upon him, with his son. The Prophet asked him: "Do you love him?" The man answered in the affirmative and the Prophet commented: "May Allah love you as He loves him." Some time later, the Prophet missed the man and asked about him. When he was told that his son died, he said: "Won't you be satisfied when you come to any of the gates of paradise and find him there to open it for you." His family asked: "To him alone or to all of us?" The Prophet answered: 'To all of you." (*Hadith Sahih*)

٤٦٥- وخرج أبو داود الطيالسي (أيضا) في مسنده قال: حدثنا هشام عن قتادة عن راشد عن عبادة بن الصامت: أن رسول الله ﷺ قال: ((والنفساء يجرها ولدها يوم القيامة بسرره إلى الجنة)).
[حديث صحيح]

465- In his <u>*Musnad*</u>, *Abu Dawud Al-Tayalesi* said: *Hisham* reported from *Qatada* on the authority of *Rashid* that *Obada Ibn Al-Samit* reported that the Prophet of Allah, peace and blessings be upon him, said: "The woman who suffers from post-natal bleeding will have her child dragging her on the Day of Judgment to paradise." (*Hadith Sahih*)

466- This chapter shows that believers' babies will enter paradise. This is the view supported by many scholars, which is based on the verse reading: **"And those who believe and whose seed follows them in faith, We cause their seed to join them (there)"**

٤٦٧- وفي صحيح البخاري عن أبي هريرة عن النبي ﷺ: ((من مات له ثلاثة من الولد لم يبلغوا الحنث كانوا له حجابا من النار وأدخل الجنة)).

قال المؤلف رحمه الله: قوله عليه الصلاة والسلام: ((لم يبلغوا الحنث)) معناه عند أهل العلم: لم يبلغوا الحلم ولم يبلغوا أن يلزمهم حنث.
[حديث صحيح]

467- In <u>*Sahih Al-Bukhari*</u> (<u>A Collection of Verified Hadiths by *Bukhari*</u>), *Abu-Huraira* is reported to have narrated that the Prophet, peace and blessings be upon him, said: "He who loses three of his children, who have not reached puberty, will be protected by them from hell-fire and so he will be admitted to paradise." (*Hadith Sahih*)

Chapter 140

باب ما جاء في نزل أهل الجنة وتحفهم إذا دخلوها

The residence of the dwellers of paradise and the gifts given to them therein

٤٦٨- روى البخاري ومسلم عن أبي سعيد الخدري عن النبي ﷺ قال: ((تكون الأرض يوم القيامة خبزة واحدة يكفؤها الجبار بيده كما يكفئ أحدكم خبزته في السفر، نزلاً لأهل الجنة. قال: فأتى رجل من اليهود فقال: بارك الرحمن عليك يا أبا القاسم ألا أخبرك بنزل أهل الجنة يوم القيامة؟ قال: بلى، قال: تكون الأرض خبزة واحدة كما قال رسول الله ﷺ قال: فنظر إلينا رسول الله ﷺ ثم ضحك حتى بدت نواجذه. قل ألا أخبرك بإدامهم؟ قال: بلى. قال: (إدامهم) بالام ونون. قالوا: وما هذا؟ قال: ثور ونون يأكل من زائدة كبدها سبعون ألفا)).

[حديث صحيح]

468- Both *Bukhari* and *Moslem* narrated on the authority of *Abu Sa'eed Al-Khudri* that the Prophet, peace and blessings be upon him, said: "The whole earth will be one body on the Day of Judgment. Allah Almighty will fold it as one of you does a loaf. He will make it a residence for the dwellers of paradise. A Jew came and said: 'May Allah bless you *Abul-Qasim*! Shall I tell you about the residence of the dwellers of paradise on the Day of Judgment?' The Prophet, peace and blessings be upon him, answered in the affirmative and the man said: "It will be one body, just as a loaf" The Prophet, peace and blessings be upon him, looked at us smilingly. The man further asked: "Shall I tell you about their food?" Again, the Prophet answered in the affirmative and the man said: "It is the meat of a bull and the liver of a whale on which seventy thousand will live."

(*Hadith Sahih*)

٤٦٩- وخـــرج مسلم عن ثوبان مولى رسول الله ﷺ قال: كنت قــاعدا عند رسول الله ﷺ فجاءه حبر من أحبار اليهود فقال: السلام عليك يا محمد فدفعته دفعة كاد يصرع منها فقال: لم تدفعني؟ فقلت: ألا تقــول: يــا رسول الله؟ فقال اليهودي: إنما ندعوه باسمه الذي سماه به أهلـــه، فقـــال رسول الله ﷺ: ((إن اسمي محمد الذي سماني به أهلي)) فقـــال اليهودي: جئت أسألك. فقال له رسول الله ﷺ: ((أينفعك شيء إن حدثـــتك؟)) قـــال: أسمع بأذني، فنكت رسول الله ﷺ بعود معه. فقال: ((ســـل)) فقـــال اليهودي: أين تكون الناس يم تبدل الأرض غير الأرض والســـماوات؟ فقال رسول الله ﷺ: ((هم في الظلمة دون الجسر))، قال: فمـــن أول الـــناس إجـــازة؟ قـــال: ((فقراء المهاجرين)). قال اليهودي: فمـــا تحفـــتهم حيـــن يدخلـــون الجنة؟ قال: ((زيادة كبد النون)). قال: فمـــا غذاؤهم؟ قال: ((ينحر لهم ثور الجنة الذي كان يأكل من أطرافها)) قـــال: فمـــا شرابهم على إثرها؟ قال: ((من عين فيها تسمى: سلسبيلا)) فقال: صدقت. وذكر الحديث.[حديث صحيح]

469- *Moslem* reported that *Thawban*, the Prophet's servant, said: "I was sitting with the Prophet, peace and blessings be upon him, when a rabbi came and said: 'Peace be upon you, Muhammad!" I stood up and pushed him severely. He wondered: 'Why do you push me like this?" I answered: "You should have said Prophet instead of saying Muhammad." He answered: "We call him with the name his family has given him!" The Prophet, peace and blessings be upon him, commented: "This is really the name my family has given to me!" The rabbi said: "I have some questions for you" and the Prophet commented: "What benefit do you expect to have from my answers?" "I just want to listen," the man replied. So the Prophet said: "Ask

as you wish." The rabbi asked: "Where will people go on the day when the earth will be completely changed and so will the heavens?" The Prophet, peace and blessings be upon him, answered: "They will be standing in the darkness right before the bridge." "Then who passes the bridge first?" the man asked and the Prophet replied: "The poor amongst the *Muhajireen*." The man further asked: "What is their gift on entering paradise?" He said: "The liver of a whale." "What about their food?" the man asked and the Prophet replied: "The bull of paradise will be slaughtered for them to eat." "What about their drink?" the man asked again. The Prophet answered: "They will drink from a well called "*Salsabi.l*" The rabbi commented: "You are telling the truth." Then he mentioned the previous *Hadith*."

(*Hadith Sahih*)

Chapter 141

بابـ ما جاء أن مفتاح الجنة لا إله إلا الله والصلاة

The key to paradise is the testimony that "There is no god but Allah" together with prayer

٤٧٠- وفـــي البخاري: وقيل لوهب: أليس مفتاح الجنة لا إله إلا الله؟ قـــال: بلـــى. ولكن ليس مفتاح إلا وله أسنان، فإن جئت بمفتاح له أسنان فتح لك، وإلا لم يفتح لك.

470- In *Bukhari*, "*Wahb* was asked: "Is it not true that uttering *Shahadah* is the key to paradise?" He said: "Yes. But every key has certain teeth. If you are to bring a key with teeth, it will open the door. Otherwise, it will not." (He means by the teeth both worshipping Allah and adopting monotheism).

Chapter 142

كتاب الفتن والملاحم وأشراط الساعة وأول أبواب الفتن

باب الكف عمن قال: لا إله إلا الله

Abstaining from killing those who testify that there is no god but Allah

٤٧١- مسلم عن أبي هريرة قال: قال رسول الله ﷺ: ((أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله ويؤمنوا بي وبما جئت به، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحقها وحسابهم على الله)). [حديث صحيح]

471- *Moslem* narrated that *Abu-Huraira* reported the prophet, peace and blessings be upon him, as saying: "I have been commanded to fight people till they testify that there is no god but Allah and believe in me and in the guidance I have brought with me. Once they do this, their lives and property will be saved except what is required from them by *Shari'a.*" (*Hadith Sahih*)

Chapter 143

باب ما جاء أن المؤمن حرام دمه وماله وعرضه وفي تعظيم حرمته عند الله تعالى

Declaring a Muslim's life, property and honor inviolable

٤٧٢- ابن ماجه، عن أبي سعيد الخدري - رضي الله عنه - قال:

قال رسول الله ﷺ في حجة الوداع: ((ألا إن أحرم الأيام يومكم هذا، وإن أحرم الشهور شهركم هذا، وإن أحرم البلد بلدكم هذا، ألا وإن دمائكم وأموالكم عليكم حرام، كحرمة يومكم هذا، في بلدكم هذا، في

شهركم هذا، ألا هل بلغت؟ قالوا: نعم. قال: اللهم اشهد)). خرجه مسلم من حديث أبي بكرة وجابر بمعناه. [حديث صحيح]

472- *Ibn Maja* reported that *Abu Sa'eed Al-Khuduri*, may Allah be pleased with him, cited the Prophet, peace and blessings be upon him, as saying on the Farewell Pilgrimage: "The most inviolable of your days is this day, the most inviolable of your months is this month and the most sacred of your cities is this city. Now, I declare that your blood and property are as sacred and inviolable as this day is, in this holy month in this sacred city. Have I conveyed the message" As people answered in the affirmative, he said: "O Allah! Be my witness!" (*Hadith Sahih*)

٤٧٣- مسلم عن أبي هريرة أن رسول الله ﷺ قال: ((كل مسلم على المسلم حرام، دمه وماله وعرضه)). [حديث صحيح]

473- *Moslem* narrated on the authority of *Abu-Huraira* that the Prophet, peace and blessings be upon him, said: "A Muslim is inviolable for his Muslim brother in terms of blood, property and honor."

٤٧٤- النسائي عن بريدة قال: قال رسول الله ﷺ: ((قتل المؤمن عند الله أعظم من زوال الدنيا)). [حديث صحيح]

474- On the authority of *Al-Nasae'e, Buraida* narrated that the Prophet, peace and blessings be upon him, said: "Murdering a believer is more grievous in the sight of Allah than the destruction of the whole world." (*Hadith Sahih*)

٤٧٥- الترمذي عن أبي هريرة عن النبي ﷺ قال: ((من أشار على أخيه بحديدة لعنته الملائكة)). قال: حديث حسن صحيح غريب. [حديث صحيح]

475- On the authority of *At-Termizi*, *Abu-Huraira* narrated that the Prophet, peace and blessings be upon him,

said: "Whoever points to his Muslim brother with a piece of iron (knife or the like), will incur the curse of the angels till the day after." (*Hadith Sahih*)

Chapter 144

باب ما جاء في قتل المؤمن والإعانة على ذلك

Killing a believer or assisting someone to do so

قال الله تعالى: ﴿وَمَن يَقْتُلْ مُؤْمِناً مُتَعَمِّداً فَجَزَاؤُهُ جَهَنَّمُ خَالِداً فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَاباً عَظِيماً﴾ وقال تعالى: ﴿وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَهاً آخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلاَ يَزْنُونَ وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً ۞ يُضَاعَفْ لَهُ العَذَابُ يَوْمَ القِيَامَةِ وَيَخْلُدْ فِيهِ مُهَاناً﴾

Allah Almighty says: "**Whoso slayeth a believer on set purpose, his reward is hell for ever. Allah is wrathful against him and curses him and prepared for him an awful doom**." He also says: "**And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery and whoso doeth this shall pay the penalty. The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever**."

٤٧٦- أبو داود عن أبي الدرداء قال: سمعت رسول الله ﷺ يقول: ((كل ذنب عسى الله أن يغفره إلا من مات مشركاً، أو مؤمن قتل مؤمناً متعمداً)). [حديث صحيح]

476- *Abu Dawud* reported that *Abu Ad-Darda'a* said: "I heard the Prophet, peace and blessings be upon him, saying: ""Every sin may be forgiven except for a person who dies while insisting on disbelief or a person who deliberately murders a believer." (*Hadith Sahih*)

٤٧٧- وعـنه أن رسـول الله ﷺ قال: ((لا يزال المؤمن معنقا صـالحا مـا لـم يصب دماً حراماً، فإذا أصاب دماً حراماً بلح)) قال الهروى: بلح: أي أعيا وانقطع به. ويقال: بلح الفرس إذا انقطع جريه، وبلحت الركية إذا انقطع ماؤها. [حديث صحيح]

477- *Abu Ad-Darda'a* also narrated that the Prophet, peace and blessings be upon him, said: "A believer will be deemed pure so long as he keeps remote from shedding unlawful blood (slaying a Muslim). Once he approaches this abomination, he is no more pure." (*Hadith Sahih*)

Chapter 145

باب إقبال الفتن ونزولها كمواقع القطر والظلل، ومن أين تجىء والتحذير منها، وفضل العبادة عندها

The emergence of seditions: Their places, causes, and the way to avoid them

قـال الله تعـالى: ﴿وَاتَّقُوا فِتْنَةً لاَّ تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾ وقـال: تبارك وتعالى: ﴿وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾ ففي هذا تنبيه بالغ على التحذير من الفتن.[حديث صحيح]

Allah Almighty says: "**And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong doers, and know that Allah is severe in punishment**." This verse carries a direct and clear warning against sedition. In another verse, Allah Almighty also says: "**We try you with evil and with good, for ordeal**."

٤٧٨- مسلم عن أبي هريرة قال: قال رسول الله ﷺ: ((بادروا بالأعمال فتناً كقطع الليل المظلم. يصبح الرجل مؤمناً ويمسى كافراً، ويمسى مؤمناً ويصبح كافراً. يبيع دينه بعرض من الدنيا)).[حديث صحيح]

478- *Moslem* narrated on the authority of *Abu-Huraira* that the Prophet, peace and blessings be upon him, said: "Offer good deeds as soon as possible, for there will be seditions as dark as night. A person may wake up in the morning keeping firm his faith and later on the evening he finds himself falling into the abyss of disbelief and vice versa, giving up his religion for a worldly thing." (*Hadith Sahih*)

٤٧٩- وعن زينب بنت جحش زوج النبي ﷺ قالت: ((خرج رسول الله ﷺ يوماً فزعاً محمراً وجهه يقول: ((لا إله إلا الله ويل للعرب من شر قد اقترب، فتح اليوم من ردم يأجوج ومأجوج مثل هذه وحلق بإصبعين الإبهام والتي تليها، قالت: فقلت: يا رسول الله، أنهلك وفينا الصالحون؟ قال: ((نعم إذا كثر الخبث)). [حديث صحيح]

479- *Zaynab Bint Jahsh*, the Prophet's wife, reported that he went out one day with his face red colored and cried: "Woe on the Arabs, for evil is approaching them. Today, a hole like this (making a circle with two fingers) was opened in the dam of Gog and Magog. I (*Zaynab*) said: "O Prophet of Allah! Will we perish while amongst us are pious people?" He said: "Yes, when evil becomes great and dominating." (*Hadith Sahih*)

٤٨٠- وعن أسامة – رضي الله عنه – أن النبي ﷺ أشرف على أطم من آطام المدينة، ثم قال: ((هل ترون ما أرى؟ إني لأرى مواقع الفتن خلال بيوتكم كمواقع القطر)) أخرجهما البخاري. [حديث صحيح]

480- *Usama*, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, was about to mount a high place near Medina when he said:

"Do you see what I can see? I see the seditions showing out from the places of your houses as many and as scattered as rain drops." (*Hadith Sahih*)

٤٨١ – مسلم عن أم سلمة زوج النبي ﷺ قالت: استيقظ النبي ﷺ ليلة فزعا مرعوبا يقول: ((سبحان الله، ماذا فتح الليلة من الخزائن، وماذا أنزل من الفتن، من يوقظ صواحب الحجر – يريد أزواجه – لكي يصلين، رب كاسية في الدنيا عارية في الآخرة)). [حديث صحيح]

481- *Moslem* reported that *Umm Salama*, the Prophet's wife, may Allah be pleased with her, said: "One night, the Prophet, peace and blessings be upon him, woke up scared and said: "Glory be to Allah! Many treasure houses have been opened this night; Many seditions have been revealed. Who can go and awaken the residents of the rooms (i.e. his wives) to perform prayer? Many a woman who may be veiled in this world would be otherwise in the afterlife."
(*Hadith Sahih*)

٤٨٢ – مسلم عن سالم بن عبد الله أنه قال: يا أهل العراق، ما أسألكم عن الصغيرة وأركبكم للكبيرة، سمعت أبى (عبيد) الله بن عمر يقول: سمعت رسول الله ﷺ يقول: ((إن الفتنة تجيء من ها هنا، وأومأ بيده نحو المشرق من حيث يطلع قرنا الشيطان وأنتم يضرب بعضكم رقاب بعض، وإنما قتل موسى الذي قتل من آل فرعون خطأ. فقال الله تعالى له: ﴿وَقَتَلْتَ نَفْساً فَنَجَّيْنَاكَ مِنَ الغَمِّ وَفَتَنَّاكَ فُتُوناً﴾.

482- *Moslem* cited *Salem Ibn Abdullah* as saying: "O people of Iraq! I am not going to reckon you for minor crimes while leaving you committing major ones. I have heard *Abu Ubayd Allah Ibn Omar* saying: "I heard the Prophet, peace and blessings be upon him, saying: "Mischief comes from this direction (referring to the east) where Satan shows out while you are killing one another. Whence

Moses killed the man of the family of Pharaoh, he did it mistakenly. Thus, Allah Almighty said unto him: "**And thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial**"

٤٨٣- وعن معقل بن يسار عن النبي ﷺ قال: ((العبادة في الهرج كهجرة إليّ)).

483- *Ma'qel Ibn Yasar* reported the Prophet, peace and blessings be upon him, as saying: "Worship at times of sedition equals migrating to my homeland."

Chapter

Muslim scholars, may Allah rest their souls, stated that when the number of righteous persons is great, the non-righteous may be exempted from being afflicted with seditions. However, if the number of righteous persons went on declining, both of them will perish, so long as the righteous minority abstains from enjoining what is good and warding off evil. This is the meaning of the verse that reads: "**And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong doers, and know that Allah is severe in punishment**." Both are participants in sin since the deviants commit evil deeds and others help them by being silent.

٤٨٤- روى الأئمة عن أبي سعيد الخدري قال: سمعت رسول الله ﷺ يقـول: ((من رأى منكم منكرا فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، ليس عليه غيره، وذلك أضعف الإيمان)).

[حديث صحيح]

484- *Abu Sa'eed Al-Khudri* said: "I heard the prophet, peace and blessings be upon him, saying: "whoever of you sees something evil being done, let him change it with his

hand. If not, let him administer his tongue. If he fails, let it be with his heart and this will be the most powerless of all." (*Hadith Sahih*)

485- Some Companions reported that when a person sees a sin being committed and is unable to prevent it from being committed, let him say thrice: "O Allah! I admit that this is a sin and I am displeased with it." Once he says this, he does what is on his part."

486- *Sufian Ibn Uyayna* said: "*Sufian Ibn Sa'eed* reported that *Mussa`ir* said: "I was told that an angel was commanded to destroy a village. He said: "O Allah! In this village lives so-and-so and he is a devout servant." Allah Almighty inspires him to begin with this devout man since he never became displeased with the many sins being committed by other people." (An authentic account reported by *Mussa`ir* but the story itself is derived from Judaica)

487- *Abu Dawud* reported on the authority of *Al-Urs Ibn Umaira Al-Kindi* that the Prophet, peace and blessings be upon him, said: "When a sin is committed in the presence of some persons, only those who show displeasure with it will be considered as absent (i.e. will not be punished). Those who are not present but accept the committing of such a sin will be regarded as if they were present when it was committed. (*Hadith Sahih*)

Chapter 146

باب ما جاء في رحى الإسلام ومتى تدور

When will the mill of Islam start to grind?

٤٨٨- أبـــو داود عن البراء بن ناجية عن عبد الله بن مسعود عن النبـــي ﷺ قال: ((تدور رحى الإسلام لخمس وثلاثين، أو ست وثلاثين،

أو سبع وثلاثين، فإن يهلكوا فسبيل من هلك، وإن لم يقم لهم دينهم يقم لهم سبعين عاماً)) قال: قلت: أمما بقي؟ قال: مما مضى)). [حديث صحيح]

488- *Abu Dawud* narrated from *Al-Bara'a Ibn Najeya* on the authority of *Abdullah Ibn Mas'ood* that the Prophet, peace and blessings be upon him, said: "The onset of seditions and dissent will begin after the lapse of about thirty five or thirty six or even thirty seven years. If they (those people) are to die, they will die following the very guidance of those who preceded them. If they are given leave to live, they will have their religion established for seventy years." I said: "Are these seventy years granted as a further leave?" He answered: "No, they are deduced from their lifespan." (*Hadith Sahih*)

Chapter

489- *Al-Harawi* said: "This *Hadith* may be referring to the killing of *Othman* when the people of Egypt went and detained *Othman* in his house. This happened in the fifth year. If the *Hadith* refers to the sixth year, then it must be talking about the *Jamal* battle when both *Talha* and *Al-Zubair* went out to fight. If it is the seventh year, then this is the *Siffeen* battle.

490- *Al-Khattabi* said: "The Prophet, peace and blessings be upon him, means that after the lapse of such a period, a great ordeal and mischief will happen to Muslims that may bring them destruction. The words: "The mill of Islam begins to grind" means that death overcomes people due to fighting and differing with one another."

Chapter 147

باب لا يأتي زمان إلا والذي بعده شر منه وفي ظهور الفتن

Every era to come will be followed by a worse one

٤٩١- البخاري عن الزبير بن عدي قال: أتينا أنس بن مالك فشكونا إليه ما نلقى من الحجاج، فقال: ((اصبروا فإنه لايأتي عليكم زمان إلا والذي بعده شر منه حتى تلقوا ربكم)) سمعته من نبيكم ﷺ، وخرجه الترمذي وقال: حديث حسن صحيح. [حديث صحيح]

491- *Bukhari* reported on the authority of *Al-Zubair Ibn Addey* that he said: "We came to *Anas Ibn Malik* complaining of the injustice of *Al-Hajjaj* and he replied: "Stick to patience, for never will you live in an era except that it will be followed by a worse one till you meet your Lord. This is what I heard from your Prophet." (*At-Termizi* labeled it as *Hadith Sahih Hasan*) (*Hadith Sahih*).

٤٩٢- وعن أبي هريرة – رضي الله عنه – أن النبي ﷺ قال: ((يتقارب الزمان وينقص العلم ويلقى الشح وتظهر الفتن ويكثر الهرج)) قالوا: يا رسول الله، أيم هو؟ قال: ((القتل القتل)) أخرجه البخاري، ومسلم. [حديث صحيح]

492- *Abu-Huraira*, may Allah be pleased with him, reported that the Prophet, peace and blessings be upon him, said: "Time will draw short, knowledge will diminish, miserliness will spread, seditions will show up and *Haraj* will be on the increase." They said: "O Prophet of Allah! What is "*Haraj*"?" He replied: "Killing! Killing!" (Reported by *Bukhari* and *Moslem*) (*Hadith Sahih*).

٤٩٣ – قوله: ((يتقارب الزمان)) قيل معناه قصر الأعمار وقلة البركة فيها، وقيل هو دنو زمان الساعة، وقيل هو قصر مدة الأيام على ما روى: ((أن الزمان يتقارب حتى تكون السنة كالشهر، والشهر كالجمعة، والجمعة كاليوم، واليوم كالساعة، والساعة كاحتراق السعفة)) أخرجه الترمذي وقال: هذا حديث حسن غريب، وقيل في تأويله غير هذا.

وقال حمادة بن سلمة: سألت أبا سنان عن قوله: ((يتقارب الزمان حتى تكون السنة كالشهر)) وقال: ذلك من استلذاذ العيش. قال الخطابي: يريد – والله أعلم – زمان خروج المهدي ووقوع الأمنة في الأرض فيما يبسطه من العدل فيها على ما يأتي، ويستلذ به العيش عند ذلك، وتستقصر مدته ولا يزال الناس يستقصرون مدة أيام الرخاء وإن طالت، وامتدت ويستطيلون أيام المكروه وإن قصرت وقلت، والعرب تقول في مثل هذا: مر بنا يوم كعرقوب القطا قصراً. ويلقى الشح بمعنى يتلقى ويتعلم ويتواصى عليه ويدعى إليه، ومنه قوله تعالى ﴿فَتَلَقَّى آدَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ﴾ أي تقبلها وتعلمها، ويجوز يلقى بتخفيف اللام والقاف على معنى يترك لإفاضة المال وكثرته، حتى يهم رب المال من يقبل صدقته فلا يجد من يقبلها على ما يأتي، ولا يجوز أن يكون يلقى بمعنى يوجد، لأن الشح ما زال موجوداً قبل تقارب الزمان. [حديث صحيح]

493- The Prophet's statement 'Time is drawing short' refers to man's shortened age. The statement was also reported to mean the approach of Doomsday. It further means shortness of days as reported in another *Hadith* reading: "the Last Hour will not come before time contracts, a year being like a month, a month like a week, a week like a day, a day like an hour, and an hour like burning some leaves." The *Hadith* was labeled by *At-Termizi* as *Hasan ghareeb*.

Hammad Ibn Salama said: "I asked *Abu Sinan* about the Prophet's *Hadith* reading: "The last Hour will not come before time contracts, a year being like a month...." He

said: "This is an indication of people's indulgence in the pleasures of worldly life. *Al-Khattabi* added: To the best of my knowledge, the Prophet refers here to the era in which *Al-Mahdi* will appear and the security that will be fulfilled on earth through his just rule. At that time, life will become more pleasant but too short to be enjoyed. People will see the long years of prosperity as very quick and see the short years of adversity as very slow. The Arabs used to liken the most difficult days to narrow roads in the mountains. As for the statement, "miserliness will be thrown in people's hearts, it has different denotations. It either means that miserliness will be delivered, learnt, recommended and cherished. This is similar to the verse reading: "**Then learnt Adam from His Lord certain words and His Lord turned towards him.**" A third interpretation of this statement is to the effect that miserliness will be abandoned due to the abundance of money to the degree that those wishing to give alms to others will hardly find poor people to give them.

Chapter 148

باب ما جاء في الفرار من الفتن وكسر السلاح [فيها] وحكم المكره عليها

How to escape from seditions and abandon weapons (Who will be forced to engage in them)

٤٩٤- مالك عن أبي سعيد الخدري قال: قال رسول الله ﷺ: «يوشك أن يكون خير مال المسلم غنماً يتبع بها شعف الجبال ومواقع القطر يفر بدينه من الفتن». [حديث صحيح]

494- *Malik* reported on the authority of *Abu Sa'eed Al-Khudri* that the Prophet of Allah, peace and blessings be upon him, said: "It will soon happen that the best property

of a Muslim will be sheep which he takes to the peaks of mountains and valleys, fleeing with his faith from seditions." (*Hadith Sahih*)

٤٩٥- مسلم عن أبي بكرة قال: قال رسول الله ﷺ: ((إنها ستكون فتـن ألا ثـم تكون فتن ألا ثم تكون فتن القاعد فيها خير من الماشي، والماشي فيها خير من الساعي إليها ألا فإذا نزلت، ووقعت، فمن كانت لـه إبل فليلحق بإبله، ومن (كانت له غنم فيلحق بغنمه، ومن كانت له أرض فلـيلحق) بأرضه، قال: فقال له رجل: يا رسول الله، أرأيت من لم يكن له إبل ولا غنم ولا أرض. قال: يعمد إلى سيفه فيدق عليه بحجر، ثـم لينج إن استطاع النجاة. اللهم هل بلغت. اللهم هل بلغت، اللهم هل بلغت. قال: فقال رجل: يا رسول الله، أرأيت إن أكرهت حتى ينطلق بي إلـى أحد الصفين أو إحدى الطائفتين فيضربني رجل بسيفه أو يجيء سهم فيقتلني، قال: يبوء بإثمه وإثمك ويكون من أصحاب النار)).

[حديث صحيح]

495- *Moslem* reported on the authority of *Abu Bakra* that the Prophet of Allah, peace and blessings be upon him, said: "There will soon be turmoil. Behold! There will be turmoil in which the one who is seated will be better than one who walks and the one who walks will be better than one who runs. Behold! When the turmoil comes or appears, a person who has camels should stay with his camels, and he who has sheep or goats should stay with his sheep or goats and he who has land should stay on his land." Someone asked: "O Allah's Prophet! What advice could you give to the one who has neither camels nor sheep nor land?" Thereupon he said: "He should bring his sword, strike it on stones and then try to find a way of escape. O Allah, I have conveyed Thy message; O Allah, I have conveyed Thy message." Another one said: "O Allah's Prophet, what can you tell me if I am forced to join one fighting group, and a man strikes me with his sword someone kills

me with an arrow?" Thereupon the Prophet said: "He will bear the punishment of his sin and that of yours and he will be one of the denizens of hell." (*Hadith Sahih*)

٤٩٦- وعـــن أبي هريرة قال: قال رسول الله ﷺ: ((ستكون فتن القاعد فيها خير من القائم، والقائم فيها خير من الماشي، والماشي خير مـــن الساعي. من يشرف لها تستشرفه، ومن وجد فيها ملجأ فليعذ به)) قال: حديث حسن صحيح. [حديث صحيح]

496- *Abu-Huraira* narrated that the Prophet of Allah, peace and blessings be upon him, said: "Seditions will take place in an era in which the one who is seated will be better than one who stands, the one who stands will be better than one who walks and the one walks will be better than one who runs. It will smash whoever approaches it. He who finds any refuge should stick to it. (*Hadith Sahih*)

A Related Chapter

باب منه وفي الأمر بلزوم البيوت عند الفتن

Man must keep to his house at the time of turmoil

٤٩٧- ابن ماجه عن أبي بردة قال: دخلت على محمد بن مسلمة، فقـــال: إن رســـول الله ﷺ قـــال: ((إنهـــا ستكون فتنة وخلاف وفرقة واخـــتلاف فإذا كان ذلك فائت بسيفك أحداً فاضرب به حتى ينقطع، ثم اجلس في بيتك حتى تأتيك يد خاطئة أو منية قاضية)) فقد وقعت وفعلت ما قال النبي ﷺ. [حديث صحيح]

497- *Ibn Maja* reported that *Abu Borda* said: "I visited *Muhammad Ibn Maslama*. He narrated that the Prophet of Allah, peace and blessings be upon him, said: "There will

be turmoil, disputes, disunion and disagreement. When that occurs, one should bring his sword and hit it strongly against something till it gets broken, then keep to his house till he is killed by mistake or dies in bed." That indeed occurred and I followed the Prophet's advice." (*Hadith Sahih*)

٤٩٨- (أخبرنا) أبو داود عن أبي موسى قال: قال رسول الله ﷺ: ((إن بين أيديكم فتنا كقطع الليل المظلم يصبح الرجل فيها مؤمناً ويمسي كافــراً. القاعد فيها خير من القائم والقائم فيها خير من الساعي، قالوا: فما تأمرنا؟ قال: كونوا أحلاس بيوتكم)). [حديث صحيح]

498- *Abu Dawud* told us on the authority of *Abu Mussa Al-Ash'ari* that the Prophet of Allah, peace and blessings be upon him, said: "Soon you will be plagued with turmoil that will be as dark as night in which a man will be a believer in the morning and turns into an infidel in the evening. He who is seated during it will be better than he who gets up, and he who gets up during it will be better than he who walks, and he who walks during them will be better than he who runs." The Companions said: "What do you order us to do?" He replied: "Keep to your houses."

(*Hadith Sahih*)

Chapter 149

باب الأمر بتعلم كتاب الله واتباع ما فيه ولزوم جماعة المسلمين عند غلبة الفتن وظهورها وصفة دعاة آخر الزمان والأمر بالسمع والطاعة للخليفة وإن ضرب الظهور وأخذ المال

Orders to the effect that Allah's Book must be learned and its teachings be followed and Umma of Muslims be adhered to at the emergence of turmoil (Description of late preachers - Obedience of the Caliph even if he whips men's backs and takes hold of their money)

٤٩٩- أبــو داود، عن نصر بن عاصم الليثي قال: أتينا اليشكري في رهط من بني ليث فقال: من القوم؟ (فقلنا): بنو الليث أتيناك نسألك حديث حذيفة، فقال: أقبلنا مع أبي موسى قافلين وغلت الدواب بالكوفة، فقلــت: فســألت أبا موسى الأشعري أنا وصاحب لي، فأذن لنا فقدمنا الكوفة، فقلت لصاحبي: أنا داخل المسجد فإذا قامت السوق خرجت إليك (قــال): قــال: فدخلــت المســجد فإذا فيه حلقة كأنما قطعت رؤوسهم يســتمعون إلى حديث رجل واحد، قال: فقمت عليهم، فجاء رجل فقام إلـــى جنبـــي قال: فقلت: من هذا؟ قال: أبصري أنت؟ قال: قلت: نعم. قــال: قد عرفت ولو كنت كوفياً لم تسأل عن هذا، هذا حذيفة، فدنوت مــنه فســمعت حذيفــة – رضي الله عنه – يقول: كان الناس يسألون رسول الله ﷺ عن الخير وكنت أنا أسأله عن الشر، وعرفت أن الخير لن يسبقني، قال: فقلت: يا رسول الله بعد هذا الخير شر؟ قال: ((يا حذيفة تعلــم كتاب الله واتبع ما فيه ثلاث مرات، قلت: يا رسول الله، بعد هذا الخــير شر؟ قال: فتنة وشر: قلت: يا رسول الله، بعد هذا الشر خير؟ فقــال: يا حذيفة، تعلم كتاب الله واتبع ما فيه، قال: قلت: يا رسول الله، بعــد هذا الشر خير؟ قال: هدنة على دخن وجماعة على أقذاء فيهم أو

فـــيها. قلـــت: يا رسول الله، الهدنة على الدخن ما هي؟ قال: لا ترجع قلـــوب أقوام على الذي كانت عليه. قال: قلت: يا رسول الله، بعد هذا الخـــير شـــر؟ قال: (يا حذيفة تعلم كتاب الله واتبع ما فيه ثلاث مرات، قال: قلت: يا رسول الله، بعد هذا الخير شر؟ فتنة) عمياء صماء عليها دعاة على أبواب النار، فإن مت يا حذيفة وأنت عاض على جذل خير لك من أن تتبع أحداً منهم)). [حديث صحيح]

499- *Abu Dawud* reported that *Nasr Ibn Assim Al-Laythi* said: "We came to *Al-Yashkuri* with a group of the people of *Banu Layth*. He asked: "Who are these people?" We replied: "*Banu Layth*! We have come to you to ask you about the *Hadith* of *Huzaifa*." He said: "While we were coming home with *Abu Mussa*, our beasts got tired at *Kufa* (now in Iraq). A friend of mine and I took permission from *Abu Mussa* to move around the city. I told my friend that I would stay in the city mosque till the time of selling goods. When I went into the mosque, I found some people sitting in a circle and listening with full ears to a man. I joined them and asked the man who was sitting next to me about the preacher." He said: "Did you come from Basra (also in Iraq now)?" I answered: "Yes." The man said: "If you were from *Kufa*, you would never ask such a question? This is *Huzaifa*." Then I drew nearer and heard what he, may Allah be pleased with him, said: "People used to ask the Prophet of Allah peace and blessings be upon him about good while I used to ask him about evil, being sure that I would never miss good. I asked him: "O Prophet of Allah, will there be evil after this virtuousness?" He replied: "There will be seditions and evil." I asked: "O Prophet of Allah, will there be good after that evil?" He replied: "Learn the Book of Allah, *Huzaifa*, and adhere to its contents." He said it three times. I asked: "Will there be good after this evil?" He replied: "An illusory truce and a group of people with specks in their eyes." I asked: "What do you mean by an illusory truce?" He replied: "The hearts of the people

will not return to their former condition." I asked: "O Prophet of Allah, will there be evil after this good?" He replied: "There will be wrong beliefs which will blind and deafen men, making them unable to see the truth, and which will be mongered by the callers of hell. If you, *Huzaifa*, die adhering to a stump, it will be better for you than following any of them." (*Hadith Sahih*)

٥٠٠- وخـــرج البخاري ومسلم وأبو داود، عن إدريس الخولاني أنـــه سمع حذيفة يقول: كان الناس يسألون رسول الله ﷺ عن الخير، وكنـــت أسأله عن الشر مخافة أن يدركني، فقلت: يا رسول الله، إنا كنا في جاهلية وشر، فجاءنا الله بهذا الخير، فهل بعد هذا الخير شر؟ قال: ((نعـــم)) فقلـــت: هـــل بعد ذلك من خير؟ قال: ((نعم وفيه دخن)) قلت: وما دخنه؟ قال: ((قوم يستنون بغير سنتي ويهتدون بغير هديي، تعرف مـــنهم وتنكر)) فقلت: هل بعد ذلك الخير من شر؟ قال: ((نعم دعاة على أبواب جهنم من أجابهم إليها قذفوه فيها)) فقلت: يا رسول الله، صفهم لنا، قال: ((نعم، قوم من جلدتنا ويتكلمون بألسنتنا)) فقلت: يا رسول الله، فما تأمرنـــي إن أدركت ذلك؟ قال: ((تلزم جماعة المسلمين وإمامهم)) قلت: فـــإن لـــم يكن لهم جماعة ولا إمام؟ قال: ((فاعتزل (تلك) الفرق كلها، ولو أن تعض على أصل شجرة حتى يدركك الموت، وأنت على ذلك)).

وفـــي رواية قال: ((يكون بعدى أئمة لا يهتدون بهداي ولا يستنون بسنتي، وسيقوم فيهم رجال قلوبهم قلوب الشياطين في جسمان إنس)) قال: (قلت:) فكيف أصنع يا رسول الله إن أدركت ذلك؟ قال: ((تسمع وتطيع وإن ضرب ظهرك وأخذ مالك، فاسمع وأطع)) لفظ مسلم.[حديث صحيح]

500- *Bukhari*, *Moslem* and *Abu Dawud* reported that *Idrees Al-Khawlani* heard *Huzaifa* saying: "People used to ask Allah's Prophet about good, but I used to ask him about evil for fear that it might overtake me. Once I said: "O Allah's Prophet, we were in ignorance and in evil and Allah has bestowed upon us the present good; will there be

any evil after this good?" He said: "Yes." I asked: "Will there be good after that evil?" He said: "Yes, but it would be tainted with little evil." I asked: "What will its evil be?" He said: "There will be some people who will lead others according to principles opposed to my *Sunna*. You will see their actions and disapprove of them." I said: "Will there be any evil after that?" He said: "Yes, there will be some people who will call others to hell, and whoever accepts their call will be thrown into it." I said: "O Allah's Prophet, describe those people to us." He said: "They will belong to us and speak our language." I asked: "What do you order me to do if such a thing should take place during my lifespan?" He said: "Adhere to the *Umma* of Muslims and their chief." I asked: "If there is neither an *Umma* of Muslims nor a chief, what shall I do?" He said: "Keep away from all those differing sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah in that state."

In another narration, we read: "After my death, there will be chiefs who will not follow my teachings and traditions. Among them there will appear men with human bodies but with the hearts of devils." I said: "What shall I do then, Prophet of Allah, if such events should happen during my lifespan?" He said: "Listen to chief and obey his orders even he whips your back and takes your money. Adhere to that." (*Hadith Sahih*)

A Related Chapter

باب منه إذا إلتقى المسلمان بسيفيهما فالقاتل والمقتول في النار

If two Muslims fight each other with their swords, both will be thrown into hell

٥٠١- مسلم عن الأحنف بن قيس قال: خرجت وأنا أريد هذا الرجل، فلقيني أبو بكر فقال: أين تريد يا أحنف؟ قال: فقلت: أريد نصرة

ابن عم رسول الله ﷺ يعني عليا، قال: فقال لي: يا أحنف ارجع، فإني سمعت رسول الله ﷺ يقول: ((إذا تواجه المسلمان بسيفيهما، فالقاتل والمقتول في النار)) قال: فقلت: (أو قيل): يا رسول الله، هذا القاتل، فما بال المقتول؟ قال: ((إنه قد أراد قتل صاحبه)) أخرجه البخاري، وفي بعض طرقه، قال: ((إنه كان حريصا على قتل صاحبه)).[حديث صحيح]

501- *Moslem* reported that *Ahnaf Ibn Qais* said: "When I went out carrying my arms (for supporting *Ali Ibn Abi Talib* in his battle against *A'isha*), *Abu Bakra* met me and asked: "Where are you going, *Ahnaf*?" I replied: "I intend to help the cousin of Allah's Prophet (i.e. Ali)." *Abu Bakra* said: "Go home *Ahnaf* as I heard Allah's Prophet saying: "If two Muslims take out their swords to fight each other, then both of them will be from amongst the people of hell." It was said to the Prophet: "It is acceptale for the killer but what about the killed one?" He replied, "The killed one had the intention to kill his brother." In another narration, we read: "He was determined to kill his opponent."

(*Hadith Sahih*)

Chapter 150

باب جعل الله بأس هذه الأمة بينها قال الله تعالى:

﴿أَوْ يَلْبِسَكُمْ شِيَعاً وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾

Allah ordained that people of this nation would exercise their power among themselves ("He may cover you with confusion in party strife, giving you a taste of mutual vengeance, each from the other.")

٥٠٢- مسلم عن ثوبان قال: قال رسول الله ﷺ: ((إن الله زوى لي الأرض فرأيت مشارقها ومغاربها، وإن أمتي سيبلغ ملكها ما زوى لي

مــنها، وأعطيــت الكنزين الأحمر والأبيض، قال ابن ماجه في سننه: يعنــي الذهب والفضة، وإني سألت ربي لأمتي ألا يهلكها بسنة عامة، وأن لا يسلط عليهم عدواً من سوى أنفسهم فيستبيح بيضتهم، وإن ربي قــال: يــا محمــد إني إذا قضيت قضاء فإنه لا يرد، وإني قد أعطيتك لأمــتك أن لا أهلكهم بسنة عامة، وأن لا يسلط عليهم من سوى أنفسهم فيســتبيح بيضــتهم، ولو اجتمع عليهم من أقطارها، - أو قال من بين أقطارهــا - حــتى يكون بعضهم يهلك بعضاً، ويسبي بعضهم بعضاً)) زاد أبــو داود: ((وإنمــا أخاف على أمتي الأئمة المضلين، وإذا وضع الســيف في أمتي لم يرفع عنها إلى يوم القيامة، ولا تقوم الساعة حتى تلحق قبائل من أمتي (با)لمشركين، وحين يعبد قبائل من أمتي الأوثان، وأنــه ســيكون في أمتي كذابون ثلاثون يزعم كلهم أنه نبي، وأنا خاتم النبيين لا نبي، بعدي، ولا تزال طائفة من أمتي على الحق ظاهرين لا يضرهم من خالفهم حتى يأتي أمر الله)). [حديث صحيح]

502- *Moslem* reported on the authority of *Thawban* that the Prophet of Allah said: "Allah drew the ends of the world together for my sake. I have seen its eastern and western ends. The dominion of my *Umma* will reach those ends which have been drawn together near me and I have been granted the red and the white treasures (*Ibn Maja* said in his Sunan: "These refer to gold and silver"). I begged my Lord that my *Umma* should not be destroyed by famine, nor be dominated by a foreign enemy who would take their lives and destroy them root and branch. My Lord said: "O Muhammad, no one can ever change what I ordain to happen. Well, I grant you that your *Umma* will not be destroyed by famine, nor will it be dominated by a foreign enemy who would take their lives and destroy them root and branch, even if all the people from the different parts of the world join hands together (for this purpose). However, it will be from amongst them, viz. your *Umma* that some people will kill or imprison the others." *Abu Dawud* reported more lines reading: "But I fear that

my *Umma* would be plagued with misleading *imams*. If fighting is launched among the people of my *Umma*, it will never stop till the Day of Judgment. The Hour will not be established till some tribes of my *Umma* join the unbelievers and worship idols. Moreover, there will be thirty liars, each of whom will claim that he is a prophet and I am the last Prophet and no prophets will follow me. Still a group of my *Umma* will continue to be in the absolute right and will never be influenced by their opponents till Allah ordains the end of this." (*Hadith Sahih*)

٥٠٣- ابـن ماجـه عن معاذ بن جبل قال: صلى رسول الله ﷺ يوما صلاة فأطال فيها، فلما انصرف قلنا أو قالوا: يا رسول الله: أطلت اليوم الصلاة! قال: ((إني صليت صلاة رغبة ورهبة، سألت الله لأمتي ثلاثا فأعطاني اثنتين ورد عليَّ واحدة. سألته ألا يسلط عليهم عدوا من غيرهم فأعطانيها، وسألته ألا يهلكهم غرقا فأعطانيها، وسألته ألا يجعل بأسهم بينهم فردها عليَّ)). [حديث صحيح لغيره]

503- *Ibn Maja* reported that *Mo'az Ibn Jabal* said: "The Prophet, peace and blessings be upon him, once spent a long time praying. When he finished, he was asked: "O Prophet of Allah, you spent much time in the prayer!" He said: "I performed this prayer in yearning and awe and asked Allah to grant my *Umma* three things but He gave me two and withheld one. I asked Him to save them from the domination of foreign enemies and He accepted. Then I asked Him not to drown them and He accepted. Then I asked Him not to exercise their power among themselves and He rejected." (*Hadith Sahih* which is reported by others)

٥٠٤- وأخرجه مسلم، عن سعد بن أبي وقاص أن رسول الله ﷺ أقـبل ذات يوم من العالية. وفي رواية في طائفة من أصحابه حتى إذا مـر بمسـجد بني معاوية دخل فركع ركعتين، فصلينا معه، ودعا ربه طويـلا ثـم انصـرف إلينا، فقال: ((سألت ربي ثلاثا فأعطاني اثنتين

ومنعني واحدة، سألت ربي ألا يهلك أمتي بالسنة فأعطانيها، وسألته ألا يهلك أمتي بالغرق فأعطانيها، وسألته ألا يجعل بأسهم بينهم فمنعنيها))، وأخرجه الترمذي والنسائي وصححه، واللفظ للنسائي. [حديث صحيح]

504- *Moslem* reported the same *Hadith* on the authority of *Sa'ad Ibn Abu Waqqas* who said: "One day Allah's Prophet, peace and blessings be upon him, came from a high land (in another narration: with some of his Companions). When he reached the mosque of *Banu Mu'aweya*, he went in and performed two *rak'as* and we also performed prayer along with him. He made a long supplication to his Lord. He then came to us and said: "I asked my Lord for three things and He has granted me two and withheld the third. I begged my Lord that my *Umma* should not be destroyed because of famine and He granted me this. And I begged my Lord that my *Umma* should not be destroyed by drowning (by deluge) and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my *Umma*, but He did not grant this to me." The *Hadith* was also reported by *At-Termizi* and *Al-Nasae'e*. (*Hadith Sahih*)

Chapter 151

باب ما يكون من الفتن وإخبار النبي ﷺ بها

Seditions and Prophet's comment on them

٥٠٥- مسلم عن حذيفة قال: قام فينا رسول الله ﷺ مقاما ما ترك فيه شيئاً يكون في مقامه ذلك إلى قيام الساعة إلا حدث به. حفظه من حفظه ونسيه من نسيه، قد علمه أصحابي هؤلاء، وإنه ليكون منه الشيء قد نسيته، فأذكره كما يذكر الرجل وجه الرجل إذا غاب عنه، ثم إذا رآه عرفه. [حديث صحيح]

505- *Moslem* reported that *Huzaifa* said: "The Prophet of Allah, peace and blessings be upon him, once preached

us in a long sermon, talking about every event to take place till the establishment of the Last Hour. Some Companions memorized those talks and others forgot them. It happens that I forget one of them only to remember it just as a man would recognize another when he see his face after a long absence." (*Hadith Sahih*)

٥٠٦- مسلم عن حذيفة بن اليمان قال: حدثنا رسول الله ﷺ مجلساً أنبأنا فيه عن الفتنة، فقال وهو يعد الفتن: منها ثلاثة لا يكدن يذرن شيئاً، ومنهن فتن كرياح الصيف منها صغار ومنها كبار، قال حذيفة: فذهب أولئك الرهط كلهم غيري. [حديث صحيح]

506- *Moslem* reported that *Huzaifa Ibn Al-Yaman* said: The Prophet of Allah peace and blessings be upon him told us about seditions in a long meeting. He counted those seditions saying: "Three of them will nearly destroy everything. Some of them are like summer winds that differ in strength." *Huzaifa* said: "All the men who attended that meeting died except for me." (*Hadith Sahih*)

507- *Abu Dawud* reported that *Abdullah Ibn Omar* said: "When we were sitting with the Prophet of Allah peace and blessings be upon him one day, he talked about periods of seditions, mentioning many of them. When he mentioned the sedition during which people should stay in their houses, some asked him: "O Prophet of Allah, what is the sedition of staying at home?" He replied: "It will cause escape and plunder. Then will come the sedition of evil. Its murkiness is due to the fact that it is produced by a man belonging to my family, who will assert that he is my descendant, whereas he is not, for my supporters are only those who fear Allah. Then, the people will unite under a man who will be like a hip-bone on a rib. Then there will be a dark black sedition which will leave none of this *Umma* without giving him a slap, and when people say that it is finished, it will be extended. During it a man will

be a believer in the morning and turn into an infidel in the evening, so that the people will be in two camps: the camp of faith which will contain no hypocrisy, and the camp of hypocrisy which will contain no faith. When that happens, expect the appearance of Antichrist (*Al-Dajjal*) the same day or the following one." (*Hadith Sahih*)

508- *Huzaifa's* statement: "The Prophet of Allah peace and blessings be upon him told us about seditions in a long sermon - and in the other narration he said" 'meeting'- is elaborated in the *Hadith* of *Abu Zayd*. He narrated: "Allah's Prophet peace and blessings be upon him led us in the dawn prayer and then mounted the pulpit and addressed us until it was time for the noon prayer. He then came down the pulpit and performed prayer. Then, he mounted the pulpit again and addressed us until it was time for the afternoon prayer. He then came down again and observed the prayer and mounted the pulpit and addressed us until sun set. He informed us about everything pertaining to seditions that lay hidden in the past and what lies in the womb of the future and the most learned amongst us is one who remembers them well. (*Hadith Sahih*)

Al-Khattabi said the Prophet's phrase: "The sedition when people should stay in their houses" indicates that it will extend for long periods. His phrase: "a man who will be like a hip-bone on a rib" denotes that affairs will not be managed in a correct way and that man will not be qualified to rule. The *Hadiths* in this chapter show that the Companions had much to narrate about the hidden future till the Day of Judgment, but they were cautious in that respect since such *Hadiths* were not related to legislation.

Chapter 152

باب ما جاء في بيان مقتل الحسين رضي الله عنه ولا رضي عن قاتله

Prophet's *Hadiths* about the killing of Hussein, may Allah be pleased with him, and displeased with his murderer

٥٠٩- وخرج الإمام أحمد في مسنده قال: حدثنا مؤمل قال: حدثنا عمارة بن زاذان، حدثنا ثابت عن أنس أن ملك المطر استأذن أن يأتي النبي ﷺ فأذن له، فقال لأم سلمة: ((أملكي علينا الباب لا يدخل علينا أحد قال: وجاء الحسين ليدخل فمنعته، فوثب فدخل، فجعل يقعد على ظهر النبي ﷺ وعلى منكبيه وعلى عاتقه، قال: فقال الملك للنبي ﷺ: أتحبه؟ قال: نعم. قال: أما وإن أمتك ستقتله، وإن شئت أريتك المكان الذي يقتل فيه، فضرب بيده فجاء بطينة حمراء، فأخذتها أم سلمة فصرتها في خمارها)) قال ثابت: بلغنا أنها كربلاء. [حديث صحيح]

509- *Imam Ahmad* said in his Musnad: "*Mo'ammal* told us, quoting *Imara Ibn Zathdan*, quoting *Thabit* on the authority of *Anas* that the angel of rain once visited the Prophet, peace and blessings be upon him, after having his permission. The Prophet peace and blessings be upon him asked *Umm Salama* to stand at the house door and let none to come in. When *Hussein* (his grandson) wanted to enter, she accordingly prevented him from entering. But he managed to enter the house at the end. As a child, he sat on the Prophet's back and shoulders. The angel then said to the Prophet, peace and blessings be upon him: "Do you love him?" He said: "Yes." The angel said: "He will be killed by people from your nation and I can show you the place at which he will be murdered." Then he struck the earth with his hands and brought some reddish mud that

Umm Salama took and put into her scarf. *Thabit* said: We were informed that the mud belonged to the city of *Karbala'a* (where *Hussein* was killed). (*Hadith Sahih*)

٥١٠- وقال مصعب بن الزبير: حج الحسين خمسة وعشرين حجة ماشيا، وقد قال النبي ﷺ فيه وفي الحسن: ((إنهما سيدا شباب أهل الجنة)). [حديث صحيح]

510- *Mos'ab Ibn Al-Zubier* said: "*Hussein* went to *Ka'aba* for pilgrimage twenty five times on foot. The Prophet peace and blessings be upon him said about *Hussein* and *Hasan*: "They are the masters of youths in paradise." (*Hadith Sahih*)

٥١١- وقال: ((هما ريحانتاى من الدنيا)). [حديث صحيح]

511- He also said: "They are my sweet basils in paradise." (*Hadith Sahih*)

٥١٢- وكان النبي ﷺ إذا رآهما هش لهما وربما أخذهما. كما روى أبو داود أنهما دخلا المسجد وهو يخطب، فقطع خطبته ونزل فأخذهما وصعد بهما. قال: ((رأيت هذين فلم أصبر)). [حديث صحيح]

512- The Prophet, peace and blessings be upon him, used to smile at them when he saw them. He might have interrupted his sermons in order to carry them as reported by *Abu Dawud*. They once entered the mosque while the Prophet, peace and blessings be upon him, was giving a sermon. Seeing them, he went down from the pulpit, took them and went up again. He then commented: "When I saw these kids, I lost patience." *(Hadith Sahih)*

٥١٣- وكان النبي ﷺ يقول فيهما: ((اللهم إني أحبهما وأحب من يحبهما)) وقتل - رحمه الله، ولا رحم قاتله - يوم الجمعة لعشر خلون من المحرم سنة إحدى وستين بكربلاء بقرب موقع يقال له ((الطف)) بقرب من الكوفة. [حديث صحيح]

513- He used to say about them: "O Lord. I love them and I love those who love them." *Hussein*, may Allah put mercy upon him and severely punish his murderer, was killed on Friday, 10th *Muhhram* (The first month of the Islamic calendar), in the year 61 after *Hijra* at a district known as *Altaf*, *Karbala'a*, near *Kufa*. (*Hadith Sahih*)

Chapter 153

باب الأمر بالصبر عند الفتن وتسليم النفس للقتل عندها والسعيد من جنبها

Man is ordered to adhere to endurance and prepare himself for death at time of seditions

٥١٤- أبو داود عن أبي ذر قال: قال رسول الله ﷺ: ((يا أبا ذر)) قلـــت: لبيك يا رسول الله وسعديك، وذكر الحديث قال: ((كيف أنت إذا أصـــاب الـــناس مـــوت يكون البيت بالوصيف)) يعني القبر، قلت: الله ورسوله أعلم، أو قال: ما خار الله لي ورسوله، قال: ((عليك بالصبر)) أو قـــال تصبر، ثم قال: ((يا أبا ذر)) قلت: لبيك وسعديك؟ قال: ((كيف أنـــت إذا رأيـــت أحجار الزيت قد غرقت بالدم)) قلت: ما خار الله لي ورسوله. قال: ((عليك بمن أنت منه)) قال: قلت: يا رسول الله، أفلا آخذ ســـيفي فأضـــعه على عاتقي؟ قال: ((شاركت القوم إذاً)) قال: قلت: فما تأمرني؟ قال: ((تلزم بيتك))، قال: قلت: فإن دخل على بيتي؟ قال: ((فإن خشـــيت أن يـــبهرك شعاع السيف، فألق ثوبك على وجهك يبوء بإثمه وإثمك)) (أ)خرجه ابن ماجه وقال: تصبر من غير شك، وزاد بعده قال: كيف أنت وجوع يصيب الناس حتى تأتي مسجدك فلا تستطيع أن ترجع إلـــى فراشـــك، أو لا تستطيع أن تقوم من فراشك إلى مسجدك))، قال: قلـــت: الله ورســـوله أعلـــم، أو ما خار الله لي ورسوله، قال: ((عليك بالعفـــة))، ثـــم قال: ((كيف أنت وقتل يصيب الناس حتى تغرق حجارة الزيت بالدم)) الحديث.

وقـــال: ((فألق طرف ردائك على وجهك فيبوء بإثمه وإثمك فيكون من أصحاب النار)). [حديث صحيح بطرقه]

514- *Abu Dawud* reported on the authority of *Abu Zarr* that the Prophet of Allah, peace and blessings be upon him, called me by the name and I replied: "At thy service and at thy pleasure, Prophet of Allah." He then mentioned the *Hadith* in which he said: "What will you do when people are afflicted with death (in Medina) and a house will reach the value of a slave? (that is, a grave will be sold for a slave)." I replied: "Allah and His Prophet know best." (Or he said: "What Allah and His Prophet choose for me.) The Prophet then said: "You must show endurance". (Or he said: "You may endure.") He then said to me: "What will you do, *Abu Zarr*, when you see *Ahjar az-Zayt* -a place in Medina- covered with blood?" I replied: "What Allah and His Prophet choose for me." He said: "You must go to those who share your ideals." I asked: "Should I not take my sword and put it on my shoulder?" He replied: "You would then be associating yourself with the fighting people". I then asked: "What do you order me to do?" He said: "You must stay at home". I asked: "What should I do if people enter my house and find me?" He replied: "If you fear that the gleam of the sword might dazzle you, put the end of your garment over your face in order that he (the one who is going to kill you) may bear the punishment of your sins and his". The *Hadith* was also reported by *Ibn Maja* who added the following lines: "To be patient in full belief and faithfulness." He also added: "What will you do when people are afflicted with hunger, when you go the mosque, and then cannot return to bed or when you cannot leave bed to go the mosque?" I (*Abu Zarr*) said: "Allah and His Prophet know best" or he said: "What Allah and His Prophet choose for me." The Prophet then said to me: "Adhere to modesty." Then he said: "What will you do when people will be killed to the extent that *Ahjar az-Zayt* will be

covered with blood?" *Ibn Maja* reported that the Prophet, peace and blessings be upon him, then said: "Put the end of your garment over your face in order that the killer may bear the punishment of both your sins and his." (*Hadith Sahih* with its various narrations)

٥١٥- أبــو داود قــال عــن المقداد بن الأسود قال: وايم الله لقد سـمعت رسول الله ﷺ يقول: ((إن السعيد لمن جنب الفتن ولمن ابتلى فصبر فواها)). [حديث حسن]

515- *Abu Dawud* reported on the authority of *Al-Miqdad Ibn Al-Aswad* that the Prophet of Allah, peace and blessings be upon him, said: "The happiest man is the one who can evade seditions and adhere to endurance at the time of afflictions." (*Hadith Sahih*)

٥١٦- الترمذي عن أنس بن مالك قال: قال رسول الله ﷺ: ((يأتي علــى الــناس زمان الصابر فيه على دينه كالقابض على الجمر: قال: حديث غريب. [حديث حسن]

516- *At-Termizi* reported on the authority of *Anas Ibn Malik* that the Prophet of Allah peace and blessings be upon him said: "People will live in an age during which he who sticks to his faith is like the one who holds a flaming piece of wood in his hand" *Hadith ghareeb*. (*Hadith Hasan*)

Chapter

The Prophet's statement: "will reach the value of a slave" indicates that people will be so busy that they will find no time to bury the dead and no one to dig graves except through offering slaves or what equals their value to have such a job done for them. The statement may also mean that there will be a shortage of graves to the degree that a grave will be sold for a slave.

517- Concerning the Prophet's order to *Abu Zarr* to stay at home and prepare himself for death, some scholars indicated that such a thing applies to all seditions and turmoil with no exceptions. In their view, a man should not defend himself if he was wanted at the time of seditions. Thus they interpreted the *Hadiths* literally in this regard. They may have constituted their viewpoint on the ground that every group of fighters at the time of turmoil will advocate their stand which they deem right even if they are on the wrong side. It is not permissible, they continued, to kill any of these groups of fighters, as is the case when it becomes illegal for a ruler to undermine a judgment adopted by another ruler which contradicts their attitudes but goes in harmony with the teachings of the Qur'an and the Prophet's *Sunna* as well as the unanimity of the Muslim community. The same scholars also claimed that it is not permissible to resist those fighters even if their intention is to cause turmoil. Meanwhile, among those who did not engage in turmoil were *Imran Ibn Hussein* and *Ibn Omar* who narrated, in addition to others including *Obieda Al-Salamani*, that he who evades the two groups of fighters and stays at home, has to defend himself if they come to his house to kill him. They added that the man staying at home would be in the wrong if he surrendered to the killers whether they were advocators of a certain opinion or aggressors since the Prophet peace and blessings be upon him says: "He is a martyr who is killed while defending his soul and money, he iswill be a martyr." (*Hadith Sahih*)

٥١٨- **قلت:** هذا هو الصحيح في القولين إن شاء الله تعالى. وفي صحيح مسلم عن أبي هريرة – رضي الله عنه – قال: جاء رجل إلى النبي ﷺ فقال: يا رسول الله أرأيت إن جاء رجل يريد أخذ مالي، قال: ((فلا تعطه مالك))، قال: أرأيت إن قاتلني، قال: ((قاتله))

قـال: أرأيـت إن قتلني، قال: ((فأنت شهيد)) قال: أرأيت إن قتلته قال: ((هو في النار)). [حديث صحيح]

518- I said: "The previous lines represent what is authentic as the two standpoints. *Moslem* in his Sahih (A Collection of Verified *Hadiths* by *Moslem*) reported on the authority of *Abu-Huraira*, may Allah be pleased with him, that he said: "A person came to the Prophet of Allah peace and blessings be upon him and said: "What do you think if a man comes to me in order to appropriate my possession?" The Prophet said: "Don't surrender your possession to him". The inquirer said: "What should I do if he fights me?" He remarked: "Then fight him." The man said again: "What if I was killed?" He observed: "You would be a martyr". He said: "What if I killed him?" He said: "He would go to hell." (*Hadith Sahih*)

٥١٩- وقـال ابـن المنذر: ثبتت الأخبار عن رسول الله ﷺ أنه قـال: ((مـن قتل دون ماله فهو شهيد)) وقد روينا عن جماعة من أهل العلم أنهم رأوا قتال اللصوص ودفعهم عن أنفسهم وأموالهم، وهذا مذهب ابن عمر، والحسن البصري، وقتادة ومالك، والشافعي، وأحمد وإسحاق، والنعمان، قال أبو بكر: وبهذا يقول عوام أهل العلم، أن للرجل أن يقاتل عن نفسه وماله إذا أريد ظلماً، للأخبار التي جاءت عن رسول الله ﷺ لـم يخص وقتاً من وقت ولا حالاً دون حال إلا السلطان، فإن جماعة أهـل العلـم كالمجتمعين على أن من لم يمكنه أن يمنع نفسه وماله إلا بالخروج على السلطان ومحاربته أنه لا يحاربه ولا يخرج عليه للأخبار الواردة الدالة عن رسول الله ﷺ بالصبر على ما يكون منهم من الجور والظلم، وقد تقدم ذلك في بابه، والحمد لله. [حديث صحيح]

519- *Ibn Al-Monzir* said:"It has been proven that "a man becomes a martyr when he is killed while defending his money". Some scholars, including *Ibn Omar*, *Al-Hasan Al-Basri*, *Qatada*, *Malik*, *Al-Shafe'e*, *Ahmad*, *Is'haq*, *Al-*

No'man, believed that thieves must be resisted in defense of souls and money. *Abu Bakr* said: "Most scholars thought that a man should fight others in defense of his soul and money if he was wanted on oppressive grounds. This is based on the *Hadiths* reported from the Prophet of Allah, peace and blessings be upon him, who did not assign certain periods of time or conditions to do that. The only exception here is the ruler since the majority of scholars indicated that a man should not resist or fight the ruler if he wanted to kill him or take his money for the *Hadiths* reported from the Prophet, peace and blessings be upon him, in this context, recommending people to endure rulers' oppression and aggression. (*Hadith Sahih*)

Chapter 154

باب جعل الله في أول هذه الأمة عافيتها وفي آخرها بلاءها

Allah made first generations of this *Umma* powerful while He ordained that last generations will be afflicted with calamities

٥٢٠- مسلم عن عبد الله بن عمر قال: كنا مع رسول الله ﷺ في سفر فنزلنا منزلاً، فمنا من يصلح خباءه، ومنا من ينتضل، ومنا من هو في جشرة إذ نادى منادي يا رسول الله، الصلاة جامعة، فاجتمعنا إلى رسول الله ﷺ فقال: ((إنه لم يكن نبي قبلي إلا كان حقاً عليه أن يدل أمته على خير ما يعلمه لهم، وإن أمتكم هذه جعل عافيتها في أولها، وسيصيب آخرها بلاء وأمور تنكرونها، وتجيء فتنة فيدفق بعضها بعضاً، وتجيء الفتنة فيقول المؤمن: هذه مهلكتي ثم تنكشف، وتجيء الفتنة فيقول هذه (هذه)، فمن أراد أن يزحزح عن النار ويدخل الجنة فلتأته منيته وهو يؤمن بالله واليوم الآخر، وليأت إلى الناس الذي يحب

أن يؤتى إليه، ومن بايع إماماً فأعطاه صفقة يده وثمرة قلبه فليطعه إن استطاع، فإن جاء آخر ينازعه فاضربوا عنق الآخر)) قال ابن عبد الرحمن بن عبد رب الكعبة: فدنوت منه فقلت له: (أنشدك) الله أنت سمعت هذا من رسول الله ﷺ، فأهوى إلى أذنيه وقلبه بيديه وقال سمعته أذناى ووعاه قلبي فقلت له: هذا ابن عمك معاوية يأمرنا أن نأكل أموالنا بيننا بالباطل ونقتل أنفسنا والله عز وجل يقول: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلاَّ أَن تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ وَلاَ تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيماً﴾ (الآية) فسكت ساعة ثم قال: أطعه في طاعة الله واعصه في معصية الله. [حديث صحيح]

520- *Moslem* reported on the authority of *Abdullah Ibn Amr Ibn Al-Aas* that he said: "We accompanied the Prophet of Allah, peace and blessings be upon him, on a journey. We halted at a place. Some of us began to erect their tents, others began to compete with one another in shooting, and others began to graze their beasts. Then, a caller of the Prophet of Allah, peace and blessings be upon him, announced that people should gather for prayer. So we gathered around the Prophet of Allah, peace and blessings be upon him. He said: "It was the duty of every Prophet that has gone before me to guide his followers to what was good for them and warn them against what was bad for them. However, this *Umma* of yours has its days of peace and security at the beginning of existence, and in the last phase of its existence it will be afflicted with seditions and with things disagreeable to you. In this phase, there will be tremendous seditions, one after the other, each making the previous one dwindle into insignificance. When people are afflicted with sedition, the believer will say: 'This is going to bring about my destruction.' When it is over, they will be afflicted with another one and the believer will say: 'This surely is going to be my end.' Whoever wishes to be

saved from hell and enter paradise should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (i.e. submit to him both outwardly and inwardly). He should obey him to the best of his capacity. If another man comes forward as a claimant to Caliphate, disputing his authority, Muslims should get rid of the latter." The sub-narrator said: "I came close to him (*Abdullah Ibn Amr Ibn Al-Aas*) and said to him: "Can you say under oath that you heard it from the Prophet of Allah, peace and blessings be upon him?" He pointed with his hands to his ears and his heart and said: "My ears heard it and my mind retained it." I said to him: "This cousin of yours, *Mu'aweya*, orders us to consume our wealth unjustly among ourselves and to kill one another, while Allah says: **"O ye who believe, do not eat up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily, Allah is Most Merciful to you.**" The sub- narrator said that on hearing this: "*Abdullah Ibn Amr Ibn Al-Aas* kept quiet for a while and then said: 'Obey him in so far as he is obedient to Allah; and disobey him in matters involving disobedience to Allah." (*Hadith Sahih*)

Section

521- Concerning the Prophet's statement: "they should remove the latter", some say that it indicates that he should be removed or deposed. Others said it indicates that he should be killed or beheaded as shown in another *Hadith*: "Beat him with a sword, whoever he is". I believe that the first viewpoint is more acceptable. Allah knows best. (An account that is *mawquf*)

522- He is reported as having said: "Whoever is able to die in Medina let him do so, for I will intercede for those who die in Medina." (*Hadith Sahih*)

Chapter

523- *Abu-Huraira* reported that the Prophet, peace and blessings be upon him, said: "The last to be gathered for Judgment are two persons; one belonging to the tribe of *Juhayna* and another to that of *Mazeena*. They will wonder: "Where are the other people?" Then, they will come to Medina and see none but some foxes. Two angels will be sent down to them and they will grab them till they join all other people." (*Hadith Sahih*)

Chapter 155

باب في الخليفة الكائن في آخر الزمان المسمى بالمهدي وعلامة خروجه

The last Caliph, named Al-Mahdi (Signs of his rule)

٥٢٤- مسلم عن أبي نضيرة قال: كنا جلوساً عند جابر بن عبد الله فقال: يوشك أهل العراق أن لا يجيء قفير ولا درهم إليهم. قلنا: من أين؟ قال: من قبل العجم يمنعون ذلك. ثم قال: يوشك أهل الشام أن لا يجيء إليهم دينار ولا مدى. قلنا من أين لك ذلك؟ قال: من قبل الروم ثم سكت هنيهة، ثم قال: قال رسول الله ﷺ: ((يكون في آخر الزمان خليفة يحثي المال حثيا ولا يعده عدا)) قيل لأبي نضرة وأبي العلاء تريان أنه عمر بن عبد العزيز؟ قالا: لا. [خبر صحيح]

524- *Moslem* reported from *Abu Nudaira* that he said: "We were sitting with *Jabir Ibn Abdullah* and he said: "The people of Iraq are about to stop paying *Zakat*!" "Who

is going to do this?" we asked. He replied: "The Persians." Then he continued: "The people of the Levant are about to stop giving dinars and wheat." We asked: "Who will do this?" He answered: "The Romans!" Then he stopped talking for a while and burst in: "The Prophet, peace and blessings be upon him, said: "Before the Day of Judgment, there will appear a Caliph who will measure- not count- heaps of money." "*Abu Nadra* and *Abu Al-Ala'a* were asked: "Was he referring to *Omar Ibn Abdul-Aziz*? They said: "No" (*Hadith Sahih*).

Chapter 156

باب منه في المهدي وخروج السفياني عليه وبعثه الجيش لقتاله وأنه الجيش الذي يخسف به

The appearance of *Al-Mahdi*, the rebellion of *Al-Sufiani* and the defeat of his army

٥٢٥- قلت: حديث حذيفة هذا فيه طول، وكذلك حديث ابن مسعود (و) فيه: أن عروة بن محمد السفياني يبعث جيشا إلى الكوفة (فيه) خمسة عشر ألف فارس، ويبعث جيشا آخر فيه خمسة عشر ألف راكب إلى مكة والمدينة لمحاربة المهدي ومن تبعه، فأما الجيش الأول فإنه يصل إلى الكوفة، فيتغلب عليها، ويسبى من كان فيها من النساء والأطفال ويقتل الرجال، ويأخذ ما يجد فيها من الأموال، ثم يرجع، فتقوم صيحة بالمشرق، فيتبعهم أمير من أمراء بني تميم، يقال له شعيب بن صالح، فيستنقذ ما في أيديهم من السبي ويرد إلى الكوفة، وأما الجيش الثاني فإنه يصل إلى مدينة الرسول ﷺ فيقاتلونها ثلاثة أيام، ثم يدخلونها عنوة، ويسبون ما فيها من الأهل والولد ثم يسيرون نحو مكة - أعزها الله - لمحاربة المهدي ومن معه، فإذا وصلوا إلى البيداء، مسحهم الله أجمعين فذلك قول الله تعالى: ﴿وَلَوْ تَرَى إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ﴾.

525- *Ibn Mas'ood* reported that *Urwa Ibn Muhammad Al-Sufiani* will send a fifteen-thousand-knights army to *Kufa* and another fifteen-thousand-marchers army to Medina and Mecca to fight *Al-Mahdi* and his supporters. As for the first army, they will reach *Kufa* and take it over and take women and children as captives after killing men and confiscating fortunes. On their way back, there will be a call for war. An Emir from *Banu Tamim* will follow them and liberate the captives and get everything back to *Kufa*. As for the second army, they will reach Medina and start a three-day fight ending with their entering Medina by force and taking people as captives. Then, they will head to Mecca to fight *Al-Mahdi* and his advocates. On their way, when they reach the desert, Allah Almighty will wipe them off.

٥٢٦- مسلم، عن أم سلمة سئلت عن الجيش الذي يخسف به، وكان ذلك في أيام ابن الزبير، فقالت: قال رسول الله ﷺ: ((يعوذ بالبيت عائذ فيبعث (الله) إليه بعثا، فإذا كانوا ببيداء من الأرض خسف بهم، فقل يا رسول الله وكيف (بمن) كان كارها؟ قال: يخسف به معهم، ولكنه يبعث يوم القيامة على نيته)) وقال: أبو جعفر: هي بيداء المدينة. وقال: عبد العزيز ابن رفيع: إنما قال ببيداء من الأرض قال: كلا إنها والله لبيداء المدينة. [حديث صحيح]

526- *Moslem* reported that *Umm Salama* was asked about the army which will be wiped off and she said: "The Prophet, peace and blessings be upon him, said: "Someone will seek refuge in the Holy Mosque in Mecca and there will be an army sent to him. When they reach a certain place in the desert, they will be wiped off." I said, "What about those among them who are forced to go with them, Prophet of Allah?" and he answered: "They will be treated like them but on the Day of Judgment they will be reckoned according to their intentions."" (*Hadith Sahih*)

٥٢٧- وعن عبد الله بن صفوان قال: أخبرتني حفصة أنها سمعت رســـول الله ﷺ يقول: ((ليؤمن هذا البيت جيش يغزونه حتى إذا كانوا ببيداء من الأرض يخسف بأوسطهم وينادي أولهم آخرهم، ثم يخسف بهم، فلا يبقى منهم إلا الشريد الذي يخبر عنهم)) أخرجه ابن ماجه وزاد. فلما جـــاء جيش الحجاج ظننا أنهم هم، فقال رجل: أشهد أنك لم تكذب على حفصة، وإن حفصة لم تكذب على رسول الله ﷺ. [حديث صحيح]

527- *Abdullah Ibn Safwan* said: "*Hafsa* told me that she heard the Prophet of Allah saying: "There will be an army heading to invade this Holy Mosque. When they reach a certain piece of land, the middle of the army will be wiped off and the last one of them will be calling for the first. They will be wiped off completely with only few persons remaining to tell about them." (*Hadith Sahih*)

٥٢٨- وعنه عن أم المؤمنين أن رسول الله ﷺ قال: ((سيعوذ بهذا البيــت، يعنـــي: الكعبة، قوم ليس لهم منعة، ولا عدد، ولا عدة، يبعث إليهم جيش، حتى إذا كانوا ببيداء من الأرض، خسف بهم)) قال يوسف بن ماهك: وأهل الشام يومئذ يسيرون إلى مكة. قال عبد الله بن صفوان: أما والله ما هو بهذا الجيش. [حديث صحيح]

528- *A'isha*, the mother of the believers, reported that the Prophet of Allah, peace and blessings be upon him, said: "Some people will seek refuge in this Holy Mosque and they will be having no power, arms or weaponry. An army will be sent to them (i.e. to fight them), when they are in a desert (i.e. the army), they will be wiped off." *Yusuf Ibn Mahek* said: "The people of the Levant were going to fight the people in Mecca at that time." *Abdullah ibn Safwan* said, "It is not that army (meant here)"

Chapter 157

باب منه آخر في المهدي وذكر من يوطئ له ملكه

Those who will settle *Al-Mahdi's* Kingdom

٥٢٩- ابن ماجه، عن ثوبان قال: قال رسول الله ﷺ: ((يقتتل عند كنزكم ثلاثة كلهم ابن خليفة ثم لا يصير إلا واحد منهم، ثم تطلع الرايات السود من قبل المشرق فيقتلونكم قتلاً لم يقتله قوم، فإذا رأيتموه فبايعوه ولو حبواً على الثلج، فإنه خليفة الله المهدي)). إسناده صحيح.
[حديث صحيح]

529- *Ibn Maja* reported on the authority of *Thawban* that the Prophet of Allah, peace and blessings be upon him, said: "Three people all of whom are sons of Caliphs will be killed at this treasure of yours and none of them will own it. Then black banners will be coming from the East and will fight you severely as never has happened before. When you see that person, with the black banners, pay him homage even if you are to go to him crawling, for he is *Al-Mahdi*, the Caliph of Allah." (*Hadith Sahih*)

Chapter 158

باب منه آخر في المهدي وصفته واسمه وإعطائه ومكثه وأنه يخرج مع عيسى عليه [الصلاة و] السلام فيساعده على قتال الدجال

Comment on *Al-Mahdi's* name, description, generosity, lifespan, and his support to Jesus in killing *Al-Dajjal*

٥٣٠- أبو داود عن أبي سعيد الخدري أن النبي ﷺ قال: ((يكون في أمتي المهدي إن قصر فسبع وإلا فتسع، تنعم فيه أمتي نعمة

لـــم يسمعوا بمثلها قط، (حتى) تؤتى أكلها ولا تترك منهم شيئاً والمال يومئذ كرؤوس، يقوم الرجل فيقول: يا مهدي، أعطني، فيقول: خذ)).
[حديث حسن]

530- *Abu Dawud* reported on the authority of *Abu Sa'eed Al-Khuduri* that the Prophet of Allah, peace and blessings be upon him, said: "*Al-Mahdi* will stay for seven to nine years. During his reign, my *Umma* will live in luxury it never experienced before. There will be surplus of wealth to the extent that a man would stand up saying: "*Mahdi*! Give me this money!" and he will say to him, "Take it!" (*Hadith Sahih*)

٥٣١- وخرج عنه أيضاً قال: قال رسول الله ﷺ: ((المهدي مني أجلـــي الجـــبهة أقنى الأنف يملأ الأرض قسطاً وعدلاً كما ملئت جوراً وظلماً فيملك سبع سنين)). [حديث صحيح]

531- He also reported that the Prophet, peace and blessings be upon him, said: "*Al-Mahdi* is one of my descendants, his forehead is bright, his nose is small and he will spread justice on earth which will have been suffering from injustice before and he will be ruler for seven years." (*Hadith Sahih*)

٥٣٢- وذكر عبد الرازق، أخبرنا معمر، عن أبي هارون العبدي، عن معاوية بن قرة، عن أبي الصديق الناجي، عن أبي سعيد الخدري قال:

((ذكر رسول الله ﷺ بلايا تصيب هذه الأمة، حتى لا يجد الرجل ملجأ يلجأ إليه من الظلم، فيبعث الله رجلاً من عترتي - أهل بيتي - فيملأ به الأرض قسطاً وعدلاً كما ملئت جوراً وظلماً، يرضى عنه ساكن السماء وساكن الأرض، لاتدع السماء شيئاً من قطرها إلا صبته مدراراً، ولاتدع الأرض مـــن نباتها شيئاً إلا أخرجته، حتى تتمنى الأحياء أن لاموات. يعيش في ذلك سبع سنين أو ثماني سنين أو تسع سنين)). ويرى هذا من غير وجه عن أبي سعيد الخدري وأبو داود. [حديث حسن]

532- *Abdul-Raziq* reported that he was told by *Mu'ammar* from *Abu Aaron Al-Abdi* on the authority of *Abu Sa'eed Al-Khudri* that he said: "The Prophet of Allah, peace and blessings be upon him, mentioned some tribulations which will happen to this *Umma* to the extent that a person will not find for himself a way to escape from injustice. Then Allah will send a man from my family and he will fill the whole earth with justice as it will have been aching with injustice and oppression. The dwellers of the heavens and the earth will be pleased with him, rain will flow abundantly and plants will grow everywhere so much so that the living beings will never wish the coming of death. This will continue for seven or eight or nine years." (*Hadith Hasan*)

٥٣٣- وعـــن عـــبد الله عن النبي ﷺ قال: ((لو لم يبق من الدنيا إلا يـــوم، قـــال زائدة في حديثه لطوّل الله ذلك اليوم، حتى يبعث رجلا مـــن أمتي أو من أهل بيتي يواطيء اسمه اسمي، واسم أبيه اسم أبي)) خرجه الترمذي بمعناه وقال: حديث حسن صحيح. [حديث صحيح]

533- *Abdullah* reported that the Prophet, peace and blessings be upon him, said: "If only one day remains from the life of the earth, then Allah will prolong this day till He sends a man from my *Umma* or my family. His name is just like mine and his father's name is like my father's." (The meaning of this *Hadith* is verified by *At-Termizi* in another wording as *Hasan Sahih*) (*Hadith Sahih*).

Chapter 159

باب ما جاء أن المهدي يملك جبل الديلم والقسطنطينية ويستفتح رومية وأنطاكية وكنيسة الذهب وبيان قوله تعالى: ﴿فَإِذَا جَاءَ وَعْدُ أُولاهُمَا﴾ الآية.

How *Al-Mahdi* will rule *Dailam* Mount, Constantinople, Rome, and the Golden Church

٥٣٤- ابن ماجه عن أبي هريرة – رضي الله عنه – قال: قال رسول الله ﷺ: ((لو لم يبق من الدنيا إلا يوم لطوّله عز وجل، حتى يملك رجل من أهل بيتي جبل الديلم والقسطنطينية)) إسناده صحيح.
[حديث صحيح]

534- *Ibn Maja* cited *Abu-Huraira* saying: "The Prophet, peace and blessings be upon him, said: "If there is nothing remaining of this world except one day, then Allah will prolong this day till a man from my family rules Mount *Dailam* and Constantinople." (*Hadith Sahih* with *isnad Sahih*)

Chapter 160

باب ما جاء في فتح القسطنطينية ومن أين تفتح، وفتحها علامة خروج الدجال ونزول عيسى عليه [الصلاة و] السلام وقتله إياه

The conquest of Constantinople (as a sign of the emergence of and assassination by *Al-Dajjal*, and the appearance of Jesus Christ)

٥٣٥- مسلم عن أبي هريرة أن رسول الله ﷺ قال: ((لا تقوم الساعة حتى ينزل الروم بالأعماق أو بدابق، فيخرج إليهم جيش من

المديـــنة من خيار أهل الأرض يومئذ، فإذا تصافوا قالت الروم: خلوا بينـــنا وبين الذين سبوا منا نقاتلهم، فيقول المسلمون: لا، والله لا نخلي بينكم وبين الذين هم إخواننا فيقاتلونهم فيهزم الثلث لا يتوب الله عليهم أبـــداً، ويقتل ثلثهم أفضل الشهداء عند الله، ويفتح الثلث لا يفتتنون أبداً فيفـــتحون القســـطنطينية، فبينما هم يقتسمون الغنائم وقد علقوا سيوفهم بالزيـــتون إذ صـــاح فـــيهم الشيطان: إن المسيح قد خلفكم في أهلكم، فـــيخرجون، وذلـــك باطل، فإذا جاءوا الشام، خرج، فبينما هم يعدون للقـــتال ويســـوون الصفوف إذ أقيمت الصلاة، فينزل عيسى ابن مريم فأمهم فإذا رآه عدو الله ذاب كما يذوب الملح في الماء، فلو تركه لذاب حتى يهلك، ولكن يقتله الله بيده، فيريهم دمه في حربته)).[حديث صحيح]

535- *Moslem* reported on the authority of *Abu Huraira* that the Prophet of Allah, peace and blessings be upon him said: "The Day of Judgment will not come till the Romans reach *Al-A`maq* or *Dabiq*. An army- including the best people of that time- will come to meet them from Medina. When they stand in the battlefield, the Romans will ask for fighting those who previously defeated them. Muslims will say: "We'll never let you take our brothers" and then they will start fighting. One third of the army will flee and for them Allah will never give forgiveness, a third will be martyred and they will be the best of martyrs in the sight of Allah and the last third will gain Constantinople. When they start distributing the booty, Satan will cry that the Messiah is there back home, which is untrue And thus they will hurry to him. When they reach the Levant they will find him there. The Messiah will lead them in prayer. When the enemy of Allah (i.e. *Al-Dajjal*) sees them like this he will melt just like salt. If the Messiah is to leave him, he would surely die. But Almighty Allah has already deputized him to kill him and he will show people his blood at the tip of his spear." (*Hadith Sahih*)

٥٣٦- وخرج مسلم عن أبي هريرة عن النبي ﷺ قال: ((سمعتم بمدينة جانب منها في البر وجانب منها في البحر؟ قالوا: نعم يا رسول الله. قال: لا تقوم الساعة حتى يغزوها (سبعون) ألفاً من بني إسحاق فإذا جاءوها نزلوا، فلم يقاتلوا بسلاح، ولم يرموا بسهم. قالوا لا إله إلا الله والله أكبر فيسقط أحد جانبيها، قال ثور: لا أعلمه، قال: إلا الذي في البحر ثم يقولون الثانية: لا إله إلا الله والله أكبر فيسقط جانبها الآخر، ثم تقول الثالثة: لا إله إلا الله والله أكبر فيفرج لهم فيدخلونها فيغنمون، فبينما هم يقتسمون الغنائم إذ جاءهم الصريخ فقال إن الدجال قد خرج، فيتركون كل شيء ويرجعون)). [حديث صحيح]

536- *Moslem* reported on the authority of *Abu-Huraira* that the Prophet, peace and blessings be upon him, said: "Have you heard of a city a part of which is near to the earth and another is near to the sea? They answered: "Yes, Prophet of Allah!" He continued: "The Day of Judgment will not come till it is conquered by seventy thousand sons of *Isaac*. When they reach it, they will get from their mounts and will not use any weapons. Then they will say: "There is no god but Allah; Allah is great" Thereupon a part of it will fall and then will repeat their saying and the other part will fall and by the third time they say it, they will be given a way into the city. When they start distributing the booty, someone will announce that *Al-Dajjal* has appeared and so they will leave everything and get back home." (*Hadith Sahih*)

Chapter 161

باب أشراط الساعة وعلاماتها

Signs of Judgment Day

٥٣٧- فأما وقتها فلا يعلمه إلا الله. وفي حديث جبريل: ((ما المسؤول عنها بأعلم من السائل)) الحديث خرجه مسلم. [حديث صحيح]

537- As for its exact time, no one has knowledge about it. In the *Hadith* of Gabriel, the Prophet said to the one who asked him about Judgment Day: "The questioned does not have better knowledge about it than the questioner." (*Hadith Sahih*)

٥٣٨- وكذلك روى الشعبي قال: لقي جبريل عيسى عليه السلام فقال له عيسى: متى الساعة؟ فانتفض جبريل عليه (الصلاة) والسلام في أجنحته وقال: ((ما المسؤول عنها بأعلم من السائل ﴿ثَقُلَتْ فِي السَّمَوَاتِ وَالأَرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً﴾. [الخبر من الإسرائيليات]

538- *Al-Shi`by* said that Gabriel met Jesus who asked him: "When is the Day of Judgment?" Gabriel shivered and said: "The questioned does not have knowledge better than the questioner." (An account derived from Judaica)

Chapter 162

باب قول النبي ﷺ ((بعثت أنا والساعة كهاتين))

Concerning the Prophet's *Hadith* (The beginning of my prophethood and Judgment Day are as close as my two fingers)

٥٣٩- مسلم عن أنس قال: قال رسول الله ﷺ: ((بعثت أنا والساعة كهاتين، وضم السبابة والوسطى)).

539- *Moslem* reported on the authority of *Anas* that the Prophet of Allah, peace and blessings be upon him, said: "The revelation of the message of Islam to me and the Day of Judgment are like these two." (He pointed with his index and middle fingers).

Chapter

540- If it is asked: How come that the Prophet says this *Hadith* while he answered Gabriel in the above one to the effect that he has no knowledge of the exact timing of Judgment Day. How then did he specify that the revelation and Judgment Day are as close as two fingers? We can say that that he is the last prophet and nothing will follow him except for Judgment Day.

Chapter 163

باب أمور تكون بين يدي الساعة

Events that will happen on Judgment Day

٥٤١- البخاري عن أبي هريرة أن رسول الله ﷺ قال: ((لا تقوم الساعة حتى يقتتل فئتان عظيمتان يكون بينهما مقتلة عظيمة، دعواهما واحدة، وحتى يبعث دجالون كذابون قريب من ثلاثين كلهم يزعم أنه رسول الله، وحتى يقبض العلم، ويكثر الزلازل، ويتقارب الزمان، وتظهر الفتن، ويكثر الهرج وهو القتل، وحتى يكثر فيكم المال فيفيض، وحتى يهم رب المال من يقبل صدقته، وحتى يعرضه فيقول الذي يعرضه عليه لا أرب لي فيه، وحتى يتطاول الناس في البنيان، وحتى يمر الرجل بقبر الرجل فيقول: يا ليتني مكانه، وحتى تطلع الشمس من مغربها فإذا طلعت ورآها الناس فذلك حين ﴿لاَ يَنفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ

آمَنَــتْ مِــن قَــبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً﴾ ولتقومن الساعة وقد نشر الرجلان ثوبهما فلا يتبايعانه ولا يطويانه، ولتقومن الساعة وقد انصرف الــرجل بلبن لقحته فلا يطعمه، ولتقومن الساعة وهو يليط حوضه فلا يسقى فيه، ولتقومن الساعة وقد رفع أكلته إلى فيه فلا يطعمها)).

[حديث صحيح]

541- The Prophet, peace and blessings be upon him, said: "The Last Day will not come till two big groups fight each other whereupon there will be a great number of casualties on both sides. They will be following one and the same religious doctrine. They will keep fighting till the appearance of about thirty liars. Each of them will claim that he is Allah's Prophet, till religious knowledge is taken away (by the death of scholars). Earthquakes will increase in number; time will pass quickly; afflictions will appear; and killing will increase. There will be a surplus of wealth-so abundant that a wealthy person will worry lest nobody should accept his *Zakat*. Whenever he will offer *Zakat* to anyone, he will say: "I am in no need of it." People will compete with one another in constructing high buildings. Men who pass by the grave of dead people will say: "Would that we were in their place!" Then, the sun will rise from the West. So when this happens and the people will see it (i.e. the sun rising from the West) they will all embrace Islam, but that will be the time -as Allah says- when "**no good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its faith**." The Hour will be established when men will spread a garment in front of them but will not be able to sell it, nor fold it up. The Hour will be established when a man will milk his she-camel and take away the milk but will not be able to drink it. The Day of Judgment will be established before a man repairing a tank (for his livestock) will be able to water his animals in

it. The Hour will be established when a person will raise a morsel (of food) to his mouth but will not be able to eat it."
(*Hadith Sahih*)

٥٤٢- مسلم عن أبي هريرة قال: قال رسول الله ﷺ: ((لا تقوم الساعة حتى تضطرب اليات دوس حول ذي الخلصة، وكانت صنما تعبدها دوس في الجاهلية)). [حديث صحيح]

542- On the authority of *Abu-Huraira, Moslem* narrated that the Prophet, peace and blessings be upon him, said: "The Day of Judgment will not be established till the buttocks of the women of *Daws* tribe move while going round *Zel-Khalasa*." (*Zel-Khalasa* was the idol of the *Daws* tribe which they used to worship in the Pre-Islamic Days).
(*Hadith Sahih*)

٥٤٣- وعنه أن رسول الله ﷺ قال: ((لا تقوم الساعة حتى يخرج رجل من قحطان يسوق الناس بعصاه)). [حديث صحيح]

543- *Abu-Huraira* narrated that the Prophet, peace and blessings be upon him, said: "The Day of Judgment will not come till a man from *Qahtan* appears who will drive the people with his stick." (*Hadith Sahih*)

٥٤٤- وخرج البخاري ومسلم عنه أن رسول الله ﷺ قال: ((لا تقوم الساعة حتى تخرج نار من أرض الحجاز تضيء أعناق الإبل ببصرى)). [حديث صحيح]

544- *Abu-Huraira* narrated that the Prophet, peace and blessings be upon him, said: "The Day of Judgment will not come till a fire will come out of the land of *Hijaz*, and will throw light on the necks of the camels at Basra."
(*Hadith Sahih*)

٥٤٥- البخاري عن أنس أن رسول الله ﷺ قال: ((أول أشراط الساعة نار تحشر الناس من المشرق إلى المغرب)). [حديث صحيح]

545- On the authority of *Abu-Huraira, Bukhari* and *Moslem* reported that the Prophet, peace and blessings be upon him, said: "The first sign of the Day of Judgment is a fire that will drive people from the East to the West."

(*Hadith Sahih*)

٥٤٦- البخاري عن معاوية قال: سمعت رسول الله ﷺ يقول: ((إن من أشراط الساعة أن يقل العلم، ويظهر الجهل، ويظهر الزنا، وتكثر النساء، ويقل الرجال، حتى يكون لخمسين امرأة القيم الواحد)) أخرجه مسلم من حديث أنس. [حديث صحيح]

546- On the authority of *Mu'aweya*, *Bukhari* reported that the Prophet, peace and blessings be upon him, said: "Among the signs of the Judgment Day is that religious knowledge will decrease by the death of religious scholars; ignorance will prevail; adultery will spread; women will increase in number and men will decrease so much so that fifty women will be looked after by one man."(*Hadith Sahih*)

٥٤٧*- البخاري ومسلم رحمهما الله عن عبد الله بن عمرو قال: سمعت رسول الله ﷺ يقول: ((إن الله لا ينزع العلم بعد أن أعطاكموه انتزاعا، ولكن (ينتزعه) منهم مع قبض العلماء بعلمهم، فيبقى ناس جهال يستفتون (فيفتون) برأيهم فيضلون يضلون)).

وفي رواية: حتى إذا لم يبق عالم اتخذ الناس رؤساء جهالاً فسئلوا فأفتوا بغير علم، فضلوا وأضلوا. انتزاعا مصدر من غير اللفظ، كما قال الله عز وجل: (والله أنبتكم من الأرض نباتا).

547- On the authority of *Abdullah Ibn Amr*, *Bukhari* and *Moslem* narrated that the Prophet of Allah said: "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of religious scholars. When none of them (religious scholars) remains, people will take as their leaders ignorant persons

who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray." (*Hadith Sahih*)

٥٤٨- روى الأئمة عن أبي هريرة – رضي الله عنه – قال: قال رسول الله ﷺ: ((يوشك الفرات أن يحسر عن كنز من ذهب، فمن حضره فلا يأخذ منه شيئاً)). وفي رواية: ((عن جبل من ذهب)) لفظ البخاري ومسلم، وقال مسلم في رواية: (((فيقتتل) الناس عليه فيقتل من كل مائة تسعة وتسعون، ويقول كل واحد منهم: لعلي أكون أنا الذي أنجو)) وقال ابن ماجه: ((فيقتل الناس عليه، فيقتتل من كل عشرة تسعة)). [حديث صحيح]

548- *Abu-Huraira* reported that the Prophet, peace and blessings be upon him, said: "Soon the river "Euphrates" will show the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it." In another narration, "The Euphrates will uncover a mountain of gold (under it)" (*Hadith Sahih*). *Moslem* added: "Gold for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them would say that perhaps he would be the one to be saved (and thus possess this gold)."

Chapter 164

باب في ولاة آخر الزمان وصفتهم وفيمن ينطق في أمر العامة

Description of the rulers before the end of the world

٥٤٩- البخاري عن أبي هريرة قال: بينما نحن عند رسول الله ﷺ في مجلس يحدث القوم إذ جاء أعرابي فقال: متى الساعة؟ فمضى

رسول الله ﷺ في حديثه، فقال بعض القوم: سمع ما قال، فكره ما قال وقـــال بعضـــهم: بل لم يسمع ما قال، حتى إذا قضى حديثه قال «أين السـائل عـن السـاعة؟» قال: هاأنا ذا يا رسول الله قال: «إذا ضيعت الأمانة فانتظر الساعة» قال: وكيف إضاعتها؟ قال: «إذا وسد الأمر إلى غير أهله فانتظر الساعة».[حديث صحيح]

549- *Bukhari* narrated on the authority of *Abu-Huraira* that while the Prophet was saying something in a gathering, a Bedouin came and asked him: "When will Doomsday take place?" Allah's Prophet continued his talk. Some people said that Allah's Prophet had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Prophet had not heard it. When the Prophet finished his speech, he said: "Where is the questioner, who enquired about Doomsday?" The Bedouin said: "O Allah's Prophet! I am here." Then, the Prophet said: "When honesty is lost, then wait for Doomsday." The Bedouin said: "How will that be lost?" The Prophet said: "When the power or authority is assumed by unfit persons, then wait for Doomsday." (*Hadith Sahih*)

Chapter 165

باب في رفع الأمانة والإيمان [من] القلوب

How virtues and faith will be taken away

٥٥٠- روى الأئمــة البخاري ومسلم وابن ماجه وغيرهم واللفظ لمســلم عن حذيفة قال: حدثنا رسول الله ﷺ حديثين قد رأيت أحدهما وأنا أنتظر الآخر، حدثنا «أن الأمانة نزلت في جذر قلوب الرجال» قال ابــن ماجه: قال الطنافسي: يعني وسط قلوب الرجال، ثم نزل القرآن، فعلمــوا مــن القرآن وعلموا من السنة، ثم حدثنا عن رفع الأمانة قال:

((ينام الرجل النومة فتقبض الأمانة من قلبه فيظل أثرها مثل الوكت، ثم ينـــام الـــنومة فتقـــبض الأمانة من قلبه فيظل أثرها مثل المجل كجمر دحرجته على رجلك فنفط فتراه منتبراً وليس فيه شيء، ثم أخذ (حصاة) فدحـــرجها على رجله فنفط فيصبح الناس يتبايعون لا يكاد أحد يؤدي الأمانـــة حـــتى يقـــال إن في بني فلان رجلاً أميناً حتى يقال للرجل: (مـــا أجلده) ما أظرفه ما أعقله وما في قلبه مثقال حبة من خردل من إيمان، ولقد أتى على زمان ما أبالي أيكم بايعت لئن كان مسلماً ليردنه على دينه، ولئن كان نصرانياً أو يهودياً ليردنه على ساعيه، فأما اليوم فما كنت أبايع منكم إلا فلاناً وفلاناً)). [حديث صحيح]

550- *Huzaifa* said the Prophet told us that the virtue of honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Qur'an and then they learned it from the *Sunna*. The Prophet further told us how honesty will be taken away. He said: "Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People would be carrying out their trade but hardly will there be a trustworthy person. It will be said: "In such-and-such tribe there is an honest man," and later it will be said about some man: "What a wise, polite and strong man he is! (Though he will not have faith equal even to a mustard seed in his heart). No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim his Islam would compel him to pay me what is due, and if he was a Christian, the Muslim official would compel him to pay me what is due, but today I do not deal except with such-and-such persons. *(Hadith Sahih)*

Chapter 166

باب العشر آيات التي تكون قبل الساعة وبيان قوله تعالى:

﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ القَمَرُ﴾

The ten signs of Doomsday

٥٥١- روى عن حذيفة أنه قال: كنا جلوسا بالمدينة في ظل حائط وكـــان رســـول الله ﷺ في غرفة فأشرف علينا، وقال: ((ما يجلسكم؟ فقلـــنا: نتحدث. فقال: في ماذا؟ فقلنا: عن الساعة. فقال: إنكم لا ترون الساعة حتى تروا قبلها عشر آيات: أولها طلوع الشمس من مغربها، ثم الدخـــان، ثـــم الدجـــال، ثم الدابة، ثم ثلاث خسوف: خسف بالمشرق، وخســـف بالمغرب، وخسف بجزيرة العرب، وخروج عيسى، وخروج يـــأجوج ومـــأجوج، ويكون آخر ذلك نارا تخرج من اليمن من حفرة عـــدن لا تدع أحداً خلفها إلا تسوقه إلى المحشر" ذكره القتبي في كتاب (عيون الأخبار) له. [حديث صحيح]

551- *Huzaifa* reported: The Prophet, peace and blessings be upon him, was sitting in a room overlooking a wall, in the shade of which we were sitting. When he saw us, he asked: "What are you discussing?" We said: "Doomsday." Thereupon he said: "The Last Hour would not come until the ten signs appear: land-sliding in the east, and land-sliding in the west, and land-sliding in the peninsula of Arabia, the smoke, *Al-Dajjal*, the beast of the earth, Gog and Magog, the rising of the sun from the west and the fire which would emit from the lower part of Aden and drive people to the Land of Gathering." (*Hadith Sahih*)

Chapter167

بابـ ما يمنع الدجال أن يدخله من البلاد إذ خرج

The places *Al-Dajjal* will be denied to enter

٥٥٢- البخاري ومسلم، عن أنس بن مالك قال: قال رسول الله ﷺ: ((ليس من بلد إلا سيطؤه الدجال إلا مكة والمدينة)). وذكر الحديث. [حديث صحيح]

552- *Bukhari* and *Moslem* both narrated on the authority of *Anas Ibn Malik* that the Prophet of Allah, peace and blessings be upon him, said: "*Al-Dajjal* will enter all towns except Mecca and Medina."

٥٥٣- وفي حديث فاطمة بنت قيس: ((فلا أدع قرية إلا هبطتها في أربعين ليلة غير مكة وطيبة هما محرمتان على كلتاهما)) الحديث وسيأتي. [حديث صحيح]

553- *Fatima Bint Qays* reported that *Al-Dajjal* will say: "I will not leave a village without entering it in forty nights save Mecca and Medina, for they are forbidden for me." (*Hadith Sahih*)

٥٥٤- وفي بعض الروايات: فلا يبقى له موضع إلا ويأخذه غير مكة والمدينة وبيت المقدس وجبل الطور، فإن الملائكة تطرده عن هذه المواضع. [حديث صحيح]

554- In some narrations: "Not a single place will remain without him taking it except Mecca, Medina, Mount Tore, and Jerusalem, for angels will be driving him away from these places." (*Hadith Sahih*)

Glossary

Ansar: The people of Medina who backed the Prophet and supported him when he migrated from Mecca.

Ghareeb: A Hadith with a single narrato, either throughout its isnad – after the Companion – or in any stage.

Hadith: The actual sayings of the Prophet, peace be upon him, as reported by his Companions, wives or attenants. The same Hadith might have different narrations as the Prophet might say the same thing twice in different phrasings.

Isnad: Chain of transmitters, i.e. the people who narrated the Hadith quoting their ascendants in a succession. It has different types.

Jihad: The act of calling for the cause of Islam either by inviting people to embrace it or fighting the people who prevent Muslims, by the use of force, of explaining the principles of Islam to other nations.

Khawarij: The first Muslim dissidents and rebels, being present almost from the dawn of Islam. Like later dissidents, they chose to separate themselves from the main body of believers, feeling that the majority of Muslims had lost the "true path." The main issue which distinguished the Khawarij was the question of faith vs. practice. For Khawarij the profession of faith - "There is no God but Allah; Muhammad is the prophet of God" - was not enough to make a person a Muslim. Instead, this profession had to be accompanied by righteousness and good works. Thus, the Khawarij took the Qur'anic command to "command the good and forbid the evil" is a very literal manner, something to be applied without exception. They divided the world very strictly into the realm of "true Muslims" and the realm

of "nonbelievers," with the former consisting only of those who followed what the Khawarij taught. Anyone who violated any religious rules was guilty of unbelief and thus liable for excommunication. Anyone guilty of breaking more serious religious rules was guilty of being an apostate and of treason, thus making them liable for execution.

Marfu: A type of Hadith whose chain of transmitters goes back to the Prophet though it might be broken somewhere.

Motasil: A Hadith whose chain of narrators is unbroken.

Mawquf: A Hadith whose chain of transmitters goes back to a Companion only.

Muhajireen: The earliest Muslims of Mecca who suffered from torture and oppression in Mecca and migrated to Medina.

Musnad: A type of reports in which the isnad of the Hadith is uninterrupted and goes back to the Prophet.

Mu'tazila: school of theology that emerged out of the question raised by the Khawarij whether works are integral to faith or independent of faith. On the question of the relationship between faith and works, the Mu'tazilites adopted the position that someone who commits a grave sin without repenting occupies a middle state between being a Muslim and not being a Muslim. A second doctrine concerned the nature of God. God is pure Essence and, therefore, without eternal attributes such as hands. Passages in the Qur'an that ascribe human or physical properties to God are to be regarded as metaphorical rather than literal.

Rak'a: The component of Muslim prayers which involves bending of the torso from an upright position, followed by two prostrations while reading Surahs of the Qur'an and uttering praise to Allah.

Sahih: A book gathering a collection of all verified Hadiths narrated by Prophet and reported by his Companions or attendants. There are two celebrated such books: one written by imam Moslem and another by imam Bukhari

Shahadah: The testimony that there is no God but Allah. It is the first pillar of Islam.

Shari'a: Islamic law or jurisprudence. It involves all the regulations and rules and laws set by Islam to organize the daily activities of people in society.

Sirat: The Bridge established on the Day of Judgment on which every human being will cross. It is described as thinner than a hair, sharper than a sword, more uncontrollable than a fox, and hotter than kindled coal. He who passes it will go to paradise; otherwise he will fall in hellfire.

Sunan: This word refers to the authentic books of Hadith written by trustworthy imams of Hadith like Ibn Maja for example.

Sunna: All the Hadiths uttered by the Prophet of Allah in the presence of his Companions, wives or attendants. It also refers to all the actions he ordered Muslims to do prohibited them from doing, as well as the actions that took place in his presence and he approved.

Umma: The unanimity of the Muslim community. It cannot be translated as 'nation' as it indicates not only the people but the common Islamic principles they adhere to and the general Islamic culture that constitutes the major part of their life.

Zakat: The amount of money a Muslim pays yearly for the poor, whether it is for gold and silver, extra money, property, cattle, etc.

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